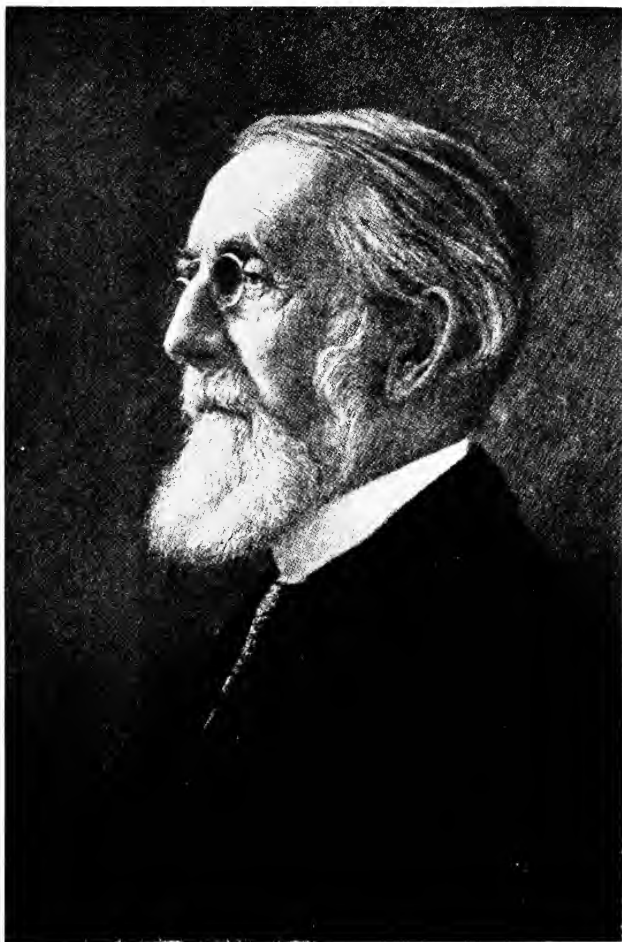


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THE NEW
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Etching by Jaques Reich

Andrew D. White.

ABOVE CAYUGA'S WATERS

A Collection of Articles and
Poems Which Have Appeared in
THE CORNELL ERA
From Its First Publication,
November 1868, to the Present Day

Compiled by
the Editors of
THE CLASS OF
1 9 1 7



THE CORNELL ERA, INC.
ITHACA, N. Y.

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THE CORNELL ERA, INC,
Ithaca, N. Y.

TO THE
ADMINISTRATIVE

VAIL-BALLOU COMPANY
BINGHAMTON AND NEW YORK

TO
ANDREW DICKSON WHITE
*first President of Cornell University
himself in his day a student editor
and at Cornell from its opening
the firm friend
of student effort in journalism and in literature
we dedicate
in gratitude and reverence
this volume*

EDITORS' PREFACE

In offering this book to the public, we feel that some apology is due for the diversity of subjects and varied styles of writing which we have included. Our principal object, rather than unity, has been the salvage of selections which have seemed to us too valuable to remain forever lost in the bound copies of *THE CORNELL ERA*. Since the foundation of Cornell University this magazine has pursued the steady policy of obtaining for publication articles by prominent men upon all imaginable phases of college life. As a result, the bound copies of *THE ERA*, covering nearly fifty years, are a storehouse of articles valuable for all who may be interested in that wonderful phenomenon, the American university. In our search for articles, we have also found many pieces of poetry which seem to us too good to omit from such a book. With a few exceptions the authors of the selections are either Cornell graduates or members of the Cornell faculty.

All articles and poems which we have selected

EDITORS' PREFACE

for publication, with the exception of a few selections which appeared in the *Cornell Magazine*, were written expressly for THE ERA or were published in it for the first time. The *Cornell Magazine*, which is no longer published, was formerly the literary magazine of our University, while THE ERA was chiefly devoted to college news. In view of the fact that THE ERA has succeeded to the function of the *Cornell Magazine*, we have felt justified in including selections from it. "Taghkanic" by Francis Miles Finch, which we have selected for publication, was printed in THE ERA with a note "hitherto unpublished." However, after diligent search, we find that it had already appeared in a book entitled, "The Scenery of Ithaca." We are informed that this was a publication of very limited edition in which pictures of Ithaca were pasted. Since there are but few copies of this book still in existence, we feel warranted in including this poem in our volume.

With the exception of the article by Dr. Andrew D. White, to whom this book is dedicated, the essays and poems appear in chronological order.

We wish to tender our thanks to Professor George L. Burr, Professor Martin W. Sampson, Professor Frederick C. Prescott, and Professor

EDITORS' PREFACE

Charles H. Hull, without whose helpful criticism and suggestions the task of compiling this book would have been almost an impossible one.

BERTRAM F. WILLCOX.

GEORGE J. HECHT.

INTRODUCTION

The editors have asked me to write a few words by way of introduction to their selections from THE CORNELL ERA. They have made this request, I presume, because I am now one of the few professors of Cornell University who have witnessed its birth and growth for almost fifty years. I have seen the inception of all the publications of the student body, and the premature death of many of them. A still sadder memory is that of "the inheritors of unfulfilled renown," whose literary promise was so bright and so brief.

Although the present volume contains the names of six alumni of the university, it cannot be regarded as representative of undergraduate achievement, but rather as a selection of interesting articles by men who have profoundly influenced the students of Cornell. The list is far from complete and many names will have to be supplied by the pious memory of their former pupils.

We are too apt to overlook certain influences in the early history of the university which are

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now yielding their fruition. Until 1896 the university was an undivided whole. With the exception of the Law School there were only departments of study, and one faculty administered the entire university. Nor was there during that period any great predominance of any one department, or if there was, it was the department of arts and sciences. The professors, whether men of science or otherwise, had received the old fashioned classical education, and some of them had enjoyed foreign study. The tastes of the first president were chiefly historical and literary and it is due to him that the university became the seat of liberal arts as well as of scientific and technical studies.

At the very beginning of the university its students had the opportunity of listening to James Russell Lowell, George William Curtis and Bayard Taylor, as well as to Louis Agassiz. And what an inspiration it was to have as a resident of Ithaca Mr. Goldwin Smith. There were in the permanent faculty many whose literary influence was profound. I may mention here only the venerated dead — Willard Fiske, Hjalmar Hjorth Boyesen and James Morgan Hart — whose names live in noble collections of books, in poetry and fiction, and literary crit-

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icism, as well as in the hearts of generations of Cornell students.

It is the fashion nowadays to represent the American collegian as an athletic savage, whose interests are bounded by the "gridiron," the "diamond" and the water, and for whom his alma mater is only a "side-show." This is sheer nonsense, in my opinion, and I have been intimately associated with American students for nearly fifty years. An investigation was made here recently of the standing of the freshman class and it was found that the scholarship of the athletes was almost exactly that of the average of the whole class, while the average of those engaged in the literary activities was considerably above that of the class. I believe there is far more intelligent interest in literary studies than there was when I was in college fifty-six years ago. I believe the literary output of the recent graduates is larger relatively than it was half a century ago, and the quality of this production, especially in verse, seems to me very high. Certainly Mr. Dana Burnett and my former pupil, Mr. Thomas S. Jones, have shown that the atmosphere of Cornell is not unfavorable to the cultivation of poetry.

Finally, in my day there was absolutely no intercourse between professor and student out-

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side of the class-room. How different now, even in the universities whose students are numbered by the thousands!

It is this spirit of the modern university, with its wider range of interests, that is reflected in these selections, and through them all I think I can discern the breath of the freer life inspired in this university by him who, in the midst of the campus, serenely sits in majestic bronze, and will be ever enthroned in the hearts of Cornell students.

T. F. CRANE.

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ABOVE CAYUGA'S WATERS

MY FAVORITE BOOKS

A LETTER FROM DR. ANDREW D. WHITE

ITHACA, N. Y., Feb. 16, '15.

Editors, The Cornell Era,

GENTLEMEN :

REFERRING to your request that I prepare a list of the books which have given me most real profit and abiding pleasure, allow me to say that the task you suggest is not an easy one; indeed, I am not sure that it is possible.

Throughout my whole life I have been fond of books and, while my reading has taken various directions, it has been mainly in History and Biography; but it would be impossible to recommend any single list of books on these subjects, for the reason that so much depends on the aims and tastes of the person advised, and I will, therefore, simply give a list of those works which, in a general way, have had most influence upon me.

First of all, like most American boys and girls

of my time, I was brought up to read the Bible and was nurtured in one of the religious bodies which incorporates into its worship very many of the noblest parts of our Sacred Books. Of these, the portions which have always seemed to me to give the keynote to the whole have been, for the Old Testament, the grander Psalms, the nobler portions of Isaiah, and above all, the Sixth Chapter of Micah; and in the New Testament, the utterances ascribed to Jesus himself, of which the Sermon on the Mount is supreme, with St. James' definition of "Pure Religion and undefiled," and St. Paul's description of "Charity." In perfection of English diction, there is, in the whole range of literature, nothing to surpass the story of "Joseph and his Brethren."

Next, as to classic writers,— I should name in Greek, the more striking parts of the Iliad, and of Thucydides, and, in Latin, Cæsar, Virgil, and above all, the Odes of Horace, the *Agricola* and *Germania* of Tacitus and the Letters of Cicero. The latter work exhibits the Roman Republic and the causes of Cæsarism more really than any other books ever written, and it can best be read

in the new translation, which is just now appearing in the Loeb series.

In English, I would name, of Shakespeare's writings, especially "Hamlet," "Julius Cæsar," "Macbeth," "Henry IV," "Henry V," "The Merchant of Venice," "Midsummer Night's Dream," and, on a different plane, "As You Like It," "Much Ado About Nothing," "Twelfth Night" and "The Merry Wives of Windsor."

As to the great poet who, by common consent, stands next in our language, to Shakespeare, and in my opinion, in some respects, before him, I would name Milton, especially his "Comus," "'Allegro," "Il Penseroso," "Christmas Hymn," and above all, the "Sonnets." Of these latter, that upon "The Persecutions in Piedmont" has wrought a hatred for religious intolerance into my whole being. As to the "Paradise Lost," certain passages in it have strongly impressed me, but I have never read it as a whole and I doubt whether I know any other person who has ever done so. The passage in "Samson Agonistes" beginning "O! how comely it is and how reviving to the spirits of just men long op-

pressed," etc., sank deeply into my mind when I first read it, and when I quoted it in a speech above the body of Abraham Lincoln as he lay dead in the Capitol at Albany, it seemed to enter the hearts and minds of my hearers better by far than any other words which I could have cited.

As to Milton's prose, the supreme thing is his "Speech for the Liberty of Unlicensed Printing."

Closely after these writings of Milton, I should mention Wordsworth's "Intimations of Immortality," "Ode to Duty," and above all, his "Sonnets." As to longer writings, "The Excursion" and the like, I have never read them. Next, I should name Tennyson's "In Memoriam."

To these I should add sundry short pieces as typical of those which have had a deep influence upon me, as follows — Sir Henry Wotton's "Happy Life," Grey's "Elegy," Goldsmith's "Deserted Village," Burns' "Cotter's Saturday Night" and "Tam o' Shanter," Keats' "Ode to a Grecian Urn," various passages in Byron's "Childe Harold" — especially the Apostrophe to "The Ocean" and the "Night and Tempest,"

Bryant's "Thanatopsis," Lowell's "Massaccio," which I think is the most profound of his short poems, and his "Bigelow Papers." I also love and admire Whittier's "The Eternal Goodness," from which various selections have been made in the collection of hymns used in our university chapel.

As to oratorical writings, the three greatest speeches, to my mind, in the English language, and perhaps in any language, are Daniel Webster's "Reply to Hayne," Burke's plea for "The Conciliation of America," and Abraham Lincoln's "Address at Gettysburg." These should all be read again and again.

In fiction I have read much, but would give the foremost place in English to Walter Scott's "Quentin Durward," "Ivanhoe," "Kenilworth," "Heart of Midlothian," "Guy Mannering," "Peveril of the Peak," "Rob Roy," "The Monastery," "The Abbot," "Count Robert of Paris," and "The Talisman." I give these not as in all cases the best, for I am aware that the four last named are generally considered inferior to some others, but I simply name those which have most

impressed me, probably on account of their historical connections. Scott is somewhat out of fashion to-day, but the fascination which he may still exercise was shown a few years since by James Russell Lowell upon his death-bed. Oliver Wendell Holmes came in to see him and said, "Well, James, how do you feel this morning?" to which Lowell answered, "Oliver, I don't know and I don't care — I am reading 'Rob Roy!' "

In the long list of modern English fiction, I would select Thackeray's "Vanity Fair," "The Newcomes," and "Henry Esmond"; Hawthorne's "Scarlet Letter"; Charles Reade's "The Cloister and the Hearth"; Edward Eggleston's "Hoosier Schoolmaster"; Kingsley's "Westward Ho"; and in contemporary fiction, Kipling's Stories, Zangwill's Jewish Novels, Countess Arnim's "Elizabeth in her German Garden," and her other stories, and the best recent publications of Mrs. Humphrey Ward, W. D. Howells and Winston Churchill.

The best *short* stories in English I have ever read are Mark Twain's "Jumping Frog" and

Bret Harte's "Luck of Roaring Camp," and "Outcasts of Poker Flat."

In the boundless realms of French fiction I would name one book which seems to me the greatest romance in that language — Victor Hugo's "Hunchback of Notre Dame," and as the most fascinating dramas, his Spanish plays, especially "Don Cæsar de Bazan."

As to simple historical novels, many years ago, when rummaging with the late John Bigelow for old books in the Latin Quarter of Paris, he suddenly asked me: "What books of all you ever read have you enjoyed most?" My answer was: "If I am to be put on my Bible oath, I must tell you that of all the fiction I ever read I have had the most quiet enjoyment in reading Alexander Dumas' historical novels." His answer was: "You are right. It is the same with me." To these I might add Erckmann-Chatrian's novels of the period just before the French Revolution. As the best single short story I should name Anatole France's "Crime de Sylvester Bonnard."

The most profound and penetrating of all historical novels known to me, in any language, is

Anatole France's "Les Dieux ont Soif" ("The Gods are Athirst"). It reveals better, I think, than any purely historical work has ever done the causes of the French Revolutionary catastrophe.

In German I would name among the dramas, Lessing's "Nathan the Wise," Goethe's "Faust," and Schiller's great plays, by no means excluding "Fiesco," and I would certainly add Gutzkow's "Uriel Acosta."

Of fascinating short stories illustrating the general history of Germany I would name those of the late W. H. Riehl, of the University of Munich — published under various titles, such as "Culturgeschichtliche Novellen," "Aus der Ecke," and the like. They are exquisitely perfect in style, and reveal psychological and historical characteristics of the men and times concerned with most remarkable depth and charm.

Finally, in the whole realm of historical fiction, I would name one romance which has seemed to me the greatest ever written (in any language), i.e., Manzoni's "I Promessi Sposi." It was inspired, indeed, by Walter Scott, but

reached a higher range than anything ever written by him.

As to other books, I was, during my college days, interested in Macaulay's "Essays." I do not rate them as highly now as I did then, but it is well worth while for any thinking student, whether American or English, to read them. I read Macaulay's "History of England" three times, if I remember rightly, and would advise every American student to do the same, and also, in spite of their style, "The Rise of the Dutch Republic" and "The Life of Barnaveld" by Motley. I was also especially influenced by Carlyle's writings, above all, by his "Past and Present," and by his great prose poem, "The History of the French Revolution." Of writings in which wit and humor do wonderful service for right-reason I would name Sydney Smith's "Essays."

Of works showing marvelous insight into the aims of various great men of modern times, I would place first H. D. Traill's "New Lucian," and as masterly short biographies of recent English statesmen, those given by James Bryce in his single volume upon that subject.

In journalism I would name, as the best letters by a newspaper correspondent known to me, those of George Washburn Smalley, from America to the London *Times*, and from England to the New York *Tribune*. They have been gathered into several volumes under various titles, and are still going on in the Sunday edition of the latter newspaper. I would also couple with these letters those of Frank B. Sanborn to the Springfield *Republican*.

Of the very great number of biographies read by me, I was perhaps most happily influenced by Stanley's "Life of Thomas Arnold," and, in general, by Goldwin Smith's various writings, as for example, those in which he defended the United States during the Civil War, his short "History of the United States," and his book on Canada. Senator Charles Sumner, though at the time a bitter opponent of Goldwin Smith in various respects, said to me, just after the latter arrived at Cornell, "You have brought over the foremost writer in the English language at the present time, as regards style."

I would also name as essay writers, James

Anthony Froude, whose account of the "Destruction of the Spanish Armada" is one of the most thrilling things in any language, and Matthew Arnold, whose "Literature and Dogma" has produced a lasting effect on religious thought.

As a book to be taken up at any moment when a man is fatigued with heavier reading, a book which may be read through or read in parts again and again for years, a book which, I sometimes think, is the most delightful in the English language, the three volumes of "Autocrat Papers" by Oliver Wendell Holmes, and I recommend them for profit as well as pleasure. There is an immense amount of profound philosophy in those papers.

As stated above, my main reading has been in history and biography, and if I were to select three books best worth reading — as arousing thought — in the first of these fields, I should name Lecky's "History of Rationalism in Europe," Draper's "History of the Intellectual Development of Europe," and Guizot's "History of Civilization in Europe."

The field of American history is, for American students, so large that I hardly dare enter it. For the purposes of the student and for the whole history, I think that the most practically useful and attractive general history of the United States is by Schouler. As to the history of the Civil War, with the events that led up to it and the "Reconstruction Period" which followed it, I should name as incontestably the best book, indeed the *only* book, that by James Ford Rhodes, entitled "A History of the United States from the Compromise of 1850 to the Final Restoration of Home Rule in the South in 1877." It may be kept on one's shelves as a book of reference, but if its possessor is really interested in its great subject he is quite sure to read the whole before he has done with it. I would strongly advise reading American History largely in biographies as for example, "The Life of Washington," by Lodge, Franklin's "Autobiography," edited by Bigelow, the "Lives of Jefferson and Andrew Jackson" by Parton, and the "Life of John Quincy Adams" by Seward. Of Lincoln, the great life is by Hay and Nicolay,

and there are various smaller biographies which are good. There has also recently appeared an admirable life of a recent President who has been most grossly misrepresented and slandered, in spite of the fact that he was one of the best equipped and noblest Presidents in the whole line, namely, Rutherford B. Hayes. If any student wishes to see what, in my opinion, is an ideal college life, it will be found in his biography.

As the best short book on American history — recently published — I would name “The Hundred Years of Peace,” by Senator Henry Cabot Lodge, of Massachusetts: with some reticence, but plainly, it tells certain truths which England has long needed to hear.

This letter can be best finished, perhaps, by my saying that in my recent miscellaneous reading, I have been more than ever impressed by the “Letters” of Abigail Adams to her husband, John Adams, second President of the United States, to her son, John Quincy Adams, afterward sixth President, to Thomas Jefferson, and to various other correspondents, during the whole War of Independence, also at the time when her

husband was minister to Great Britain, and an American representative in France and in the Netherlands, and finally, when as Vice President and afterward as President, he was living, first at Philadelphia and, finally, at Washington. I have come to regard Mrs. Adams as one of the greatest and noblest women who have ever lived, and for that reason, am having her full length portrait placed in the broad south window at Risley Hall, between the figures of Elizabeth Fry and Mary Somerville.

In my very latest reading, three small books have impressed me especially. The first of these is President Jordan's book upon war, entitled "The Human Harvest." The second is the most valuable book known to me regarding the main simple reforms now most needed in the United States, namely, "The Reform of Legal Procedure" by Morefield Storey. The third is by Dr. David Jayne Hill, entitled "The People's Government." All three of these books are short and no man who hopes to exercise a useful influence upon public affairs can in my opinion afford to neglect reading them carefully.

To these I would add a short religious book by the Reverend Harry Fosdick, written in the light of recent science, entitled "The Assurance of Immortality."

In conclusion, let me remind you again, that I do not at all name the above books as the very best that any man can read, but simply as those, which, out of my own reading, during a period of nearly eighty years, seem, as I look back, to have exercised the greatest and happiest influence upon me.

As this letter has been hastily dictated in a single morning—some things have, doubtless, slipped my memory, and some may need correction.

I remain, gentlemen,

Faithfully yours,

ANDREW D. WHITE.

THE CHIMES

BY FRANCIS MILES FINCH

NOTE: "The Chimes" is the first college song to which
Cornell University can lay claim.

TO the busy morning light,
To the slumber of the night,
To the labor and the lessons of the hour,
With a ringing, rhythmic tone,
O'er the lake and valley blown,
Call the voices, watching, waking, in the tower.

CHORUS

Cling-clang-cling, the bells are ringing;
Hope and Help their chiming tells;
Thro' the Cascadilla dell,
'Neath the arches of "Cornell,"
Float the melody and music of the bells.

By the water's foam and fall,
By the chasm castle-wall,

By the laurel bank and glen of dreaming flower,
Where the groves are dark and grand,
Where the pines in column stand,
Come the voices, mellow voices of the tower.

CHORUS: Cling-clang-clang, etc.

When the gentle hand that gave,
Lies beneath the marble grave,
And the daisies weep with drippings of the
shower.

O, believe me, brothers dear,
In the shadows we shall hear,
Guiding voices of our angel in the tower.

CHORUS: Cling-clang-clang, etc.

Not afraid to dare and do,
Let us rouse ourselves anew,
With the "knowledge" that is victory and power,
And arrayed in every fight,
On the battle side of right,
Gather glory for our angel in the tower.

CHORUS: Cling-clang-clang, etc.

“PHASELUS ILLE,” FROM CATULLUS

BY GOLDWIN SMITH

THIS Pinnacle, stranger, boasts that it of yore
Was fleetest of its kind.

Whether it flew with canvas or with oar,
It left all barks behind.

It calls to witness stormy Adria's strand,
Famed Rhodes, the Cyclades
Wave-girdled, the wild Thracian surge, the land
Hollowed by Pontic seas;

Where, afterwards a pinnacle, once it stood
A leafy grove, and long
Amid Cytorus' towering crest of wood
In the sea breezes sung.

Thou, green Cytorus, thou, Amastris, too,
Old Pontic town, canst tell
The good ship's story, for its timbers grew
First on your craggy fell.

“PHASELUS ILLE,” FROM CATULLUS 19

And in your waters first it dipped the oar;

Then over many a sea

Through storm and wrack its master bravely
bore,

Both when the breeze blew free

Abaft, and when on either quarter came,

Veering, the fickle blast.

Nor did the shore Gods once its offering claim

For salvage, till at last,

Its voyages over, in this quiet mere

For ever moored it lay,

And to the Sea-Twins dedicated here

Its gradual, calm decay.

WINTER SONG

(From the German of Bürger)

BY HIRAM CORSON

RUDE winter hath with ruthless hand
The linden trees disrobed.

And of the livery green of May

The poor fields he hath robbed:
Hath flow'rets, loveliest hued that grow,
Deep sepulchred in ice and snow.

But, meek-eyed flow'rets, yet do I

A funeral dirge refuse:

I know a sweet and lovely face

Outrivals all your hues:

With eyes like the skies of the sunny South,
With golden locks, and pearly mouth.

What is the skylark's clearest note

Or the nightingale's, to me?

My Mary's voice is a thousand times

More clear and silvery.

Sweet is her breath as the vernal breeze
That comes o'er blossoming apple-trees.

When her ruby lips to mine she gives,

Oh, what a perfect bliss!

The strawberry and the cherry are

Not sweeter than her kiss.

Then, May, for thee I'll sigh no more:

The Spring-time lives and moves in her.

SUCSESSES AND FAILURES OF COLLEGE-BRED MEN

BY CHARLES KENDALL ADAMS

THAT enterprising United States senator who took the trouble to present some very elaborate reasons for thinking that a collegiate education is a hindrance rather than a help to political usefulness, was not, perhaps, quite so far wrong as some of us who are in college may be inclined to suppose. His presentation seems to be free from any glaring absurdity, and it is therefore entitled to a respectful and thoughtful consideration. The claim is twofold in its nature. In the first place, the statement is made that the most powerful and influential statesmen have been, and still are, men who have never enjoyed the benefits of a collegiate course of study. This alleged fact is then accounted for by the declaration that a course of instruction in college makes a man too fond of subtle theories;

indeed, makes him so much attached to what is dreamy and impractical as greatly to weaken his efficiency in what he will be called upon to undertake.

Surprising and even startling as this view may seem to us who are engaged in educational matters, it is probably shared by a considerable number of the people of the country at large. More than that, it is probable that a similar statement would find acceptance if made in regard to a large number of other vocations. The notion certainly is somewhat prevalent that in the so-called practical affairs of life a collegiate education is a real clog to one's advancement. We have all heard of editors who seemed to have a special aversion to college-bred men. It used to be said that Mr. Greeley and the elder Mr. Bennett gave unmistakable evidences of such an antipathy whenever a young collegian presented himself as an applicant for employment; and the letters recently published in "University" would seem to show that a similar feeling is still entertained by some of the more prominent editors of the day. That such a sentiment prevails among

the managers of great business houses and railroad offices, is perhaps less surprising. It may as well be admitted without reserve that in the opinion of a very considerable number of that respectable class known as hard-headed business men, the time spent in acquiring an ordinary college education is time that might be devoted to some other purpose with far greater results. But if there is any one vocation, aside from that of the teacher, for which a collegiate education would promise to give a man a preëminent advantage, it would seem to be the vocation which has to do with the affairs of men in their political and social relations. If the college-bred man is a politician or statesman of really poorer quality by reason of his collegiate training, it would perhaps not be very easy for the colleges to justify their longer existence.

We all know that in our Government many persons have risen to positions of great eminence without the help, or hindrance, as the case may be, of a collegiate training. Washington, Jackson, Lincoln, come at once into our minds; and even if we descend to a lower level we shall find

a large number of judges, senators, representatives, cabinet ministers, and foreign officials, who, without a training in college, appear to have performed their duties quite as efficiently as has been done by their more thoroughly trained colleagues. What is the explanation? Is there a mistake in the allegation, or must we admit that the allegation is true, and then set about discovering an explanation to account for it?

In the statement of the case, there is undoubtedly a mixture of truth and error. For certain kinds of work, a collegiate training will probably add nothing to a man's efficiency; it may even detract from it. For example, in the carrying out of what has already been determined upon; that is to say, in all those classes of activity demanding primarily action, rather than thought, a man whose first impulse is to pause and think the matter over will be at some disadvantage. After the work to be done has been fully determined upon, the man whose impulse is to act, rather than think, is the most apt to succeed. The most illiterate of Napoleon's

marshals was the one who had the reputation of being the bravest, and for that very reason he was the one whom his master was very apt to throw forward whenever a dire emergency presented itself. This was only, however, when the work to be done left very little room for the exercise of thoughtful discrimination. It was only in certain junctures that Ney was the most efficient of that remarkable group of soldiers which the discernment of Napoleon had gathered around him. Although the Emperor called him "the bravest of the brave," he nowhere speaks of him as the greatest of the marshals. He was simply the greatest for a certain kind of work, though that work was not of the highest order.

We may go further and apply the same principle to the work of some of the most eminent men in the history of our country. Take the names that have already been mentioned, those of Washington, Jackson, and Lincoln. There is a very important sense in which it may be said that their work was primarily executive, rather than determinative, in its nature. By this I mean that it was not so much their sphere to

determine what to do as how to do. What they were required to do had already, in a general way, been determined for them. For example, it is well known that Washington had very little influence in bringing on the Revolutionary War. He acquiesced in what had been determined upon by others, and then he was called upon to carry the work through to a successful conclusion. The same may be said in regard to the Constitution. Washington was by no means one of the more influential of those statesmen who determined what the Constitution should be. He became President after the Constitution had been adopted; and, accordingly, the work of his Presidency was that of determining not so much what the political machine should be as how it should be put in motion.

When we turn to the work of Jackson, we find that in its fundamental character, however different in many of its characteristics, in one respect at least it bears a striking resemblance to the work of Washington. Jackson came into power when a great question was under consideration. He had to decide between the claims of

the general Government, on the one hand, and those of South Carolina on the other. Aside from all questions of nice interpretation, he was a man, who, as a soldier, might always be relied upon to decide in favor of the cause which he represented. He probably cared very little for the subtle reasonings of Calhoun and Webster. He was the representative of the general Government, and he insisted with the vigor of a rough soldier upon all its rights. This was essentially an act of will; it was just what was needed, to be sure, but it was not an act that called for any careful discrimination. When the duties of the Presidency called Jackson beyond work of this kind, he showed as little wisdom, perhaps, as has been shown by any President we have had.

Then, take the case of Lincoln. The great work he had to do had in a very important sense been brought to his hands. The war was inevitable. When he was called to the Presidency, he found himself confronted, not with any such question as whether a war should be brought on, but how the war should be fought to a successful end. What he had to take up was a great execu-

tive work; one of the greatest, doubtless, ever undertaken by man, but still a task essentially executive, rather than discretionary, in its nature. His duty was simply to ascertain and adopt the most efficient means of accomplishing a predetermined result.

Now, it will have to be conceded that the work of these statesmen was a very different kind of work from that which originates and determines. Washington is often spoken of as the Father of his Country, but it is easy to make the figure of speech mean too much. The ideas which brought on the Revolution were not ideas which originated with Washington. It may, indeed, be doubtful whether the war of the Revolution could have been fought to a successful issue without Washington, but the Revolution would just as certainly have occurred if Washington had not existed. The political doctrines which made the Revolution inevitable were distinctively the doctrines of men like the elder Adams and Jefferson. They were the men of thought, in distinction from the men of action. They were the men who kindled in the Colonies certain notions

which made it impossible to prevent a separation from the mother country. Nor was the situation essentially different when it became evident that the Confederation must break down. The provisions that went into the new Constitution were provisions that originated with the same type of men. The real framers of the Constitution were the men of the most discriminating and far-reaching thought — such men as Hamilton, Madison, Jay, and Wilson.

Then, too, after the Constitution was put into operation, we discover that the real controlling forces of the Government were of the same general nature. There were certain grave questions of a fundamental character that had to be settled by the exercise of the most careful and subtle reasoning. These were questions on which even the continued existence of the Government was to depend. The two men who may be said really to have settled these questions were not men of action, but were distinctively men of thought. They were the men who shaped the ideas of the people, and by so doing even determined the momentous issue of the Civil War. These two

men, as every thoughtful reader of American history knows, were John Marshall and Daniel Webster. And thus, to sum up the matter in a single sentence, we are brought to the conclusion that the men who brought on the Revolution, the men who framed the Constitution, the men who, through the *Federalist*, gave the people an understanding of the Constitution, and the men who finally put upon the Constitution an interpretation that brought to the support of it the people of the Union, and enabled them to resist the attempt to overthrow the Government, were distinctively men of thought, rather than men of action. These men of thought, the Adamsses, Jefferson, Hamilton, Madison, Marshall, and Webster, were all college-bred men. Only a very thoughtless, or a very ignorant man, would assert that the services of these men were less than of the very first importance in the life of the Republic. Who will say that the men who made it possible to preserve the Republic performed a less important work than the men who brought the Republic into being?

But, in comparing college-bred men with men

not college bred, we are liable to fall into the very serious error of supposing that the difference between them is far greater than it really is. This liability of exaggeration amounts to a real danger on the part of collegians and non-collegians alike. It is perhaps not surprising that those who have not had the advantage of a college education are constantly inclined to deplore the fact of what they consider their early privations, and that they are often heard to express the belief that they have labored under a constant disadvantage. College-bred men, moreover, who completed their college careers a generation or two ago, are scarcely less inclined to regret that they were educated too soon to avail themselves of the modern methods and appliances. A matter of far greater importance is the fact that the student of to-day is tempted to suppose that he is himself one of the favored sons of heaven, to whom, in consequence of his superior opportunities and advantages, all good things are to come without any extraordinary effort. This supposition, conscious or unconscious, on the part of the student, is unques-

tionably by far the greatest obstacle in the way of the student's ultimate success; for, if this supposition really takes and holds possession of the student, his chance of any very marked success is gone forever. It cannot be said too often, or with too much emphasis, that a college or university, however great in itself, is simply an opportunity and an inspiration. The moment it fails in these respects, the moment it takes the place of personal will and personal endeavor, it ceases to be an advantage and becomes a positive hindrance.

There is an important sense in which all men are self-made men. The college-bred man makes himself with the help of the college; whereas the man ordinarily called a self-made man makes himself as best he can, without the advantage of any such assistance. And, indeed, there is a very important sense in which even the conditions of success on the part of these two classes are identically alike. In the way of illustration, look at the typical case of Lincoln. Those who have made themselves familiar with the early life of that re-

markable man know that he studied language with the severest and most punctilious exactness. The language he studied was English, it is true, but he applied to English grammar as severe a devotion as the most ambitious classical scholars apply to Greek and Latin. So in the matter of history. Lincoln gave his powers to an investigation of the development of American institutions in precisely the same spirit that the best student carries into the work of our best historical seminaries. This work was prosecuted so quietly that it attracted no attention; but in the industry of his solitude Lincoln disciplined and stored his mind in such a way that his superiority revealed itself as soon as the time for action came. There is no greater mistake than to suppose that Lincoln did not bring to the public service a most carefully trained mind. He had simply had the extraordinary devotion and ability to do without the help of a college what so many others would be glad to accomplish even with that help.

Then, as another illustration, take the case of Edison. Does any one suppose that he has

achieved his triumphs in consequence of not having had a college education? Let us not be too hasty in our answer. Is it safe to assume that he would have accomplished as much if he had taken a college course? On the contrary, is it not quite as probable that the professor of physics of twenty-five years ago, instead of inspiring and lifting his pupil into a higher atmosphere of zealous endeavor, would have so deprived all studies in electricity of their real vitality, as to have deadened the sensibilities of his pupil and driven him from the work in apathy or disgust?

It would probably be entirely correct to say that the best instruction is nine-tenths inspiration. Perhaps it would be equally true to say that the poorest is that which forces into an inhospitable mind an array of unwelcome facts, by that process of main strength which Milton very properly likened to the wringing of blood from the nose. The one is the method by which men like Louis Agassiz and Mark Hopkins have always succeeded in lifting the best of their pupils into a new and glowing enthusiasm for

some great and worthy subject; the other is that grinding process which, though it may sharpen the mind, seems sometimes even more certainly to wear it away.

It is along this line of thought that we are, doubtless, to look for the explanation of the surprising instances of success and failure that throng the recollection of every man twenty-five years or more out of college.

There were the facile men, who did everything well, and seemed capable of doing anything they might undertake. They never worked earnestly; they even seemed to distrust enthusiasms of every kind. They were, however, in especial demand for class offices and editorial positions. In short, they were always a convenience whenever any bit of writing was wanted that seemed to call for especial neatness and dispatch. And yet, when these same admirable fellows graduated and went out into active life, they soon found themselves neglected, and, a little later, quite overwhelmed by the great world of energetic beliefs and methods.

Then there were those special paragons of ex-

cellence, whose enviable distinction was that they were always in their place, that they always did their regular work well; that they always, in short, had their lessons and performed their parts with the most punctilious promptitude and exactness. Whoever else failed to do the most difficult work, or to give the most approved explanation of a difficult sequence of tenses, or an obscure theory of numbers, their answers were always as good as those of the book. Hour after hour, they pored successfully over their lessons, and, as a consequence, they never failed of receiving the highest evidences of approval on the part of the faculty. But they had this limitation, that as long as they were in college they seemed never to think it necessary to do anything besides the learning of lessons. All knowledge to them was equally important, and they would have been horrified at the thought of slighting in the least degree any one study in order that they might rescue a little extra time for any other. In the end, therefore, they came to know a little of everything, and knew that little with the utmost precision. But, at the same time,

they knew not very much of any one thing; and, worst of all, they had no more absorbing interest in any one thing than in any one of a dozen others. Accordingly, they found, after graduation, on going into the world's market, that there was very little demand for the especial quality of moderately excellent wares they had to dispose of, and so it came about that their lives have been a succession of more or less complete failures.

On the other hand, it is to be said that the successes have been perhaps quite as noteworthy and surprising as the failures. There were the men of dreams, who without often conspicuously neglecting their work were much given to reading, and still more to the habit of solitary thought. Their minds, under the influence of some one author, or of some one professor, drifted at length into certain ways of thinking; and so, in spite of their indifferent standing on the records of the faculty, they became possessed of some great and dominating purpose which, a little later, was to flame out into gratifying and per-

haps even astonishing results. Men of this type were Webster and Beecher.

Then, too, there were those apparently unfortunate students who were so poorly prepared that, at the time of admission, they barely escaped being thrown out altogether. Some of them had good ability, but had had no opportunities. Now their opportunities came. They seemed to know from the start that in their case, more than in the case of any others, success depended upon themselves. They soon acquired a good standing, and a little later, under the kindling influence of a supreme devotion to some special branch of study, advanced far on beyond what they seemed to regard as the mere vulgar requirements of ordinary class routine. To this new inspiration they lovingly devoted their energies and their leisure moments, not only in term time but also in vacations. To every man of this group his work soon became not simply his pleasure but his chiefest delight. And so it came to be gradually revealed that the modest and ill-prepared freshman, who persistently kept away

from class meetings and never thought of accepting a class office or a position on a college paper, was really marching on to that lofty and exceptional kind of success which the world is always waiting to recognize and to honor.

The secret of success is only partially in the knowledge actually acquired; it is quite as much in that habit of mind which makes the possessor able to muster his powers and his knowledge and apply them all to the solution of the specific problem at hand. It is no figure of speech to say that most men forget the major part of what they learn in college. They do, indeed, remember those particular things which they have occasion to make frequent use of; but there are probably very few men who, after being out of college twenty-five years, would not admit that more than three-fourths of all that they had toiled and worried over in their college days has absolutely lapsed out of mind. And it is as true, perhaps, of one subject as of another. Certainly it is as true of the so-called useless studies as of the so-called useful ones. We are not, of course,

speaking of specialists; but, barring this important class, how many are there at fifty who will say that it is more difficult to remember how to construe a sentence than to analyze a flower? Who but a specialist remembers any more of algebra or geometry than he does of the irregular verbs in Greek?

It is partly, then, what the student remembers; but it is still more the ability and determination he has to make the best possible use of what he remembers, that makes up, as a whole, his chance of ultimate success. If he has learned nothing so thoroughly as to hold it permanently in mind; in other words, if he has no dominant interest or enthusiasm, his prospects of success are small indeed. But if, on the other hand, he is so fortunate as to find that out of the débris of his years in college he has rescued a real, permanent, and overpowering interest in some one study, it matters not much what, he will be able to carry into the work of life all the advantage that comes from an untrammelled self-reliance, and, in addition, whatever the wisest of his teachers, his

friends, and his books may have brought to his assistance. Here it is that the successes and the failures of college-bred men are to find their adequate explanation.

VIVÉROLS

BY DAVID STARR JORDAN

BEYOND the sea, I know not where,
There is a town called Vivérols;
I know not if 'tis near or far,
I know not what its features are;
I only know 'tis Vivérols.

I know not if its ancient walls
By vine and moss be overgrown;
I know not if the night-owl calls
From feudal battlements of stone
Inhabited by him alone.

I know not if mid meadow lands
Knee deep in corn stands Vivérols;
I know not if prosperity
Has robbed its life of poesy.
It could not be in Vivérols,
They would not call it Vivérols.

Perchance upon its terraced heights
The grapes grow purple in the sun;
Or down its wild untrodden crags,
Its broken cliffs and frost-bit jags,
The mountain brooks unfettered run.

I cannot fancy Vivérois
A place of gaudy pomp and show,
A "Grand Etablissement des Eaux,"
Where to win back their withered lives,
The roués of the city go;

Nor yet a place where Poverty
No ray of happiness lets in;
Where wanders hopeless beggary
Mid scenes of sorrow, want and sin.
It cannot be in Vivérois,
There's life and cheer in Vivérois!

Perhaps among the clouds it lies
Mid vapors out from Dreamland blown;
Built up from vague remembrances
That never yet had form in stone,
Its castles built of cloud alone.

I only know, should you and I
Through its old walls of crumbling stone
With moss and ivy overgrown
Together wander all alone,

No spot on earth could be more fair,
Than ivy-covered Vivérois;
No grass be greener anywhere,
No bluer sky nor softer air
Than we should find in Vivérois,
Together find in Vivérois.

Love, we may wander far or near,
The sun shines bright o'er Vivérois,
Green is the grass, the skies are clear;
No clouds obscure our pathway, dear,
Where Love is, there is Vivérois,
There is no other Vivérois.

TO BARBARA

(A Study in Heredity)

BY DAVID STARR JORDAN

LITTLE lady, cease your play
For a moment, if you may;
Come to me, and tell me true
Whence those black eyes came to you.

Father's eyes are granite gray,
And your mother's, Barbara,
Black as the obsidian stone,
With a luster all their own.
How should one so small as you
Learn to choose between the two?

If through father's eyes you look,
Nature seems an open book —
All her secrets written clear
On her pages round you, dear.
Better yet than this may be

If through mother's eyes you see;
Theirs to read — a finer art —
Deep down in the human heart.
How should one so small as you
Choose so well between the two?

Hide your face behind your fan,
Little black-eyed Puritan;
Peer across its edge at me
In demurest coquetry,
Like some Doña Placida,
Not the Puritan you are.
Subtle sorcery there lies
In the glances of your eyes,
Calling forth, from out the vast
Vaults of the forgotten past,
Pictures dim and far away
From the full life of to-day.
Like the figures that we see
Wrought in ancient tapestry.

This the vision comes to me:
Sheer rock rising from the sea,
Wind-riven, harsh and vertical,

To a gray old castle wall;
Waving palms upon its height,
At its feet the breakers white,
Chasing o'er an emerald bay,
Like a flock of swans that play;
Tile-roofed houses of the town,
From the hills, slow creeping down;
Rocks and palms and castle wall,
Emerald seas that rise and fall,
Golden haze and glittering blue —
What is all of this to you?
Only this, perchance it be,
Each has left its trace in thee;
Only this, that love is strong,
And the arm of fate is long.

Deeply hidden in your eyes,
Undeciphered histories,
Graven in the ages vast,
Lie there to be read at last:
Graven deep, they must be true;
Shall I read them unto you?

Once a man, now faint and dim
With the centuries over him,

Wandered from an ancient town,
On its hills slow creeping down,
O'er the ocean, bold and free,
Roved in careless errantry.
With Vizcaino had he fared,
And his strange adventures dared;
Restless ever, drifting on,
Far as foot of man had gone;
On his cheek the salt that clings
To the Headland of the Kings,
Flung from the enchanted sea
Off Saint Francis Assisi!
Roved o'er the ocean blue —
What has he to do with you?

Only this: he sailed one day
To your Massachusetts Bay,
And this voyage was his last,
For Love seized and held him fast.
Of that old romance of his
None can tell you more than this:
Saving that, as legacies
To his child, he left his eyes,
Black as the obsidian stone,

With a luster all their own,
Seeing as by magic ken
Deep into the hearts of men,
And mid tides of changing years,
Dreams and hopes and cares and fears,
Life that flows and ebbs away,
Love has kept them loyally.

Once, it chanced, they came to shine,
Straight into this heart of mine.

Little lady, cease your play
For a moment, if you may;
All I ask is, silently,
Turn your mother's eyes on me.

EVOLUTION AND RELIGION

BY DAVID STARR JORDAN

THE dread of the theories of evolution, formerly wide-spread among religious people, but now subsiding everywhere except in the "backwoods" of sectarianism, constitutes a phase of the doubt with which each passing generation looks on the discoveries and aspirations of the generation coming on. It is not in any proper sense a conflict between science and religion, but a conflict between progress and conservatism, and thirty years ago the same conflict existed within the ranks of scientific men themselves.

Each new generation has a larger conception of the universe and of the terrible, unseen powers by which all things visible are controlled. The spread of science has given deeper and deeper meaning to our conception of the great center of intelligence in which originate these powers

and forces — forever acting, the only unchanging elements in a changing universe.

The discoveries of science must necessarily be the work of those who as experts have devoted their lives to such investigations. These men must do their work in advance both of church and of state. As Dr. Le Conte has well said, "They cannot be expected to wait until the truth of their discoveries has been passed upon and approved by the orthodox." All truth will sooner or later justify itself, and doubtless the approval of the churches will come in time in the science of evolution as it has already come in the sciences of astronomy and geology. It is a matter of little importance whether it comes or not, for popular acceptance of truth adds nothing to its value. Those who do not recognize truth are the only losers by its rejection. In history they are usually remembered only as the darkeners of counsel in the progress of truth. Thus it is that in the words of Huxley, "Extinguished theologians lie about the cradle of every infant science — as the strangled snakes beside the cradle of the infant Hercules."

The doctrine of evolution is simply a broad way of looking at the universe, not as a finished product, but as being forever in a condition of orderly change. It is not a belief or a body of doctrines; it is rather an attitude toward the problems of nature. It is the recognition that in all the changing scenes of the changing universe there is the unity of unchanging law, the continuity of Him in whom men have found no "variableness nor shadow of turning."

But men who have no acquaintance with nature at first hand, those whose knowledge of modern investigations is but fragmentary and casual, are distressed by the results of these investigations. As cherished superstitions are dissipated, they find no stability anywhere, and from this feeling of fear of the progress of knowledge few can escape. The most advanced thinker of one generation as he passes to the shady side of life turns naturally to conservatism; he has the fear that this time "the boys are carrying matters a little too far." The truth is not what he expected when he was himself a radical, and he is not quite confident of the good judgment of those

who are radicals of to-day. So, as Dr. Ross has said, "He will have the appalling feeling of being nowhere at home, that awful sinking as if the bottom were dropping out of all things."

And yet each new generation finds its own reason for its own optimism. Right doing and right thinking in each age justify themselves. In all ages, "Those who bring sunshine into the lives of others cannot keep it from themselves." In all ages, "There is room for the man of force and he makes room for many."

In the death of any cherished superstition, optimism gains more than it loses. Every age is henceforth to be an age of transition, for in transition the human mind is growing. The development of the human mind is apparently the highest present business of the powers of nature, and if ever the human intellect ceases to grow and settles down in contentment with its past achievements, we may expect that some race of our simian relatives will take up our fallen banner and continue the task that was too great for us. The task will never be abandoned, and the progress of human knowledge will go on till the

fires that light the earth are extinguished and sunshine and protoplasm vanish together. In the growth of the human mind the theology of one age becomes the superstition of the next. The gods of one mythology become demons in that which succeeds it.

Creeds will change; they are human expressions. But though every word in every creed should be false, that for which they stand will not pass away. The "Human Reaction" from the forces of nature, the kindness and reverence which may find in creeds and ceremonies their crude expression, are a part of humanity which will last as long as humanity endures.

So the conflict between science and religion is a battle of the immortals. In every struggle the victory will be on the side of science. From the dust of every defeat religion will arise brighter and stronger, because with each defeat she will be more and more freed from the bonds of human superstition.

But in another sense there never was a conflict between religion and science. They do not occupy the same field. The dreams and aspira-

tions of the human spirit cannot be reduced to the forms of exact science. Religion must look beyond knowledge. At the same time no part of the field of science has ever been claimed by religion except as a trespasser. Whatever limit to human thought has been set in the name of religion or in any other name, must be cast off. Fetters once cast off can never be forged again. *Roma locuta est: causa finita est*, is a dictum never recognized by science. Her causes are never finished. Her followers can never recognize any power on earth as capable of giving answers to the problems they are trying to solve. Only nature herself can answer questions about nature, and only those who patiently give their lives to awaiting her answers can expect to receive her secrets.

THE BELL BUOY

BY LIBERTY HYDE BAILEY

I SIT on the waves,
I toss in the storm,
And the salt spray laves
My skeleton form;
And all the day long,
With a reckless ease,
I roll my ding-dong
On the ear o' the breeze.

And the mermaids hear
In the ebb and flow,
And they shake with fear
In their beds below;
And the sea-sprite goes
In haste and away,
As I ring out my woes
At the break of day.

And still thro' the night,
When the sea-winds moan,
And the phosph'rous light
Mocks the shiv'ring moon,
I toll out the time
In monotone knell,
In dull hollow rime,
Like a voice from hell.

So I sit and swing
Where the billows be,
A phantom-like thing —
A ghost of the sea;
And out from my bars
Floats the doleful tone —
Out under the stars —
Of a soul alone.

FACULTY AND STUDENTS — PAST AND PRESENT

BY RALPH C. H. CATTERALL

IN the good old days which we all regret when we speak of them without thinking, but which at bottom we are glad to see no more, the relations between the faculties of our colleges and universities and the untamed youth who were supposed to thirst after knowledge and culture were not always of the pleasantest. They were indeed of a character which compelled the unworldly professors to assume the functions of village policemen, and hence forced the students to seek means of retaliation against the “guardians of his youth.” The young lack imagination, and methods of revenge, as might be expected, were crass, crude, and barbarous; a shower of stones thrown through the window of some professor, practical jokes which might maim a man for life, the occasional mobbing of

some instructor more unpopular or less tactful than the rest, and at long intervals the killing of a too rash tutor who, during some college brawl, ran in between "the fell opposed points of mighty opposites." Does any one doubt the truth of this description? If he does, he has never had the privilege of sitting with the revered remnants of these old faculties and hearing their stories of those much-regretted days. Nay, he has never read the memoirs which the instructors of our fathers have left behind them, nor even the college novels of those days, which one and all contain soul-stirring stories of the most delicious and laughable larks played upon the unsuspecting tutor or professor. I recall sitting at table last year with one of the oldest and one of the most famous teachers in the United States, who regaled us with a diverting story of his police experiences as a young man with one of the worst toughs of the college. The affair culminated on the morning of Commencement Day in the throwing of a huge stone through the tutor's window just as he was getting out of bed. A little more and this formidable engine of war

would have brained him and so forever have deprived generations of American students of the learning, wit, humor, ferocity, and crustiness of one of the most remarkable men who ever did the United States the honor to live in it, and the supreme service of criticizing it at every step of its career.

But we do not need to wander far afield for illustrations of the old-time felicity of college faculties in their relations with the students. We have all read, or should have read, the "Autobiography of Ex-President White," and there we will find that in one college of his acquaintance it was his privilege to behold "a professor, an excellent clergyman, seeking to quell hideous riot in a student's room, buried under a heap of carpets, mattresses, counterpanes, and blankets; to see another clerical professor forced to retire through the panel of a door under a shower of lexicons, boots, and brushes, and to see even the president himself, on one occasion, obliged to leave his lecture-room by a ladder from a window, and, on another, kept at bay by a shower of beer bottles.

“One favorite occupation,” he continues, “was rolling cannon balls along the corridors at midnight, with frightful din and much damage; a tutor, having one night been successful in catching and confiscating two of these, pounced from his door the next night upon a third; but this having been heated nearly to redness and launched from a shovel, the result was that he wore bandages upon his hands for many days.”

Now Mr. White is careful to add that this college was in this respect the worst specimen he ever saw, but when he comes to speak of Yale, he recalls “the fatal wounding of Tutor Dwight,” and the “maiming of Tutor Goodrich,” and we all know that Yale was not the only college in the country where members of the faculty and students were involved in bloody brawls.

With that commendable and naïve conservatism which is so characteristic of the young and particularly of the college student, these relations were religiously continued, and they show a remarkable state of mind in regard to the position of the faculty. For the most curious aspect of these relations is found in the fact that facul-

ties were regarded with awe and reverence, or at least there was a tradition in our colleges that such was the proper mental attitude to assume. So students continued to roll hot cannon balls along the corridors, to greet unpopular instructors with alternate showers of curses and of stones, occasionally to dirk a poor wretch who was unnecessarily and intolerably offensive, and at the same time to take off their hats and bow deeply before these representatives of profound knowledge and lofty culture.

The truth is that the student did not understand these strange and remarkable though simple creatures any more than a mediæval student understood the physiological system of the dodo. Nor, on the other hand, did the professor have any very clear or accurate ideas of the student. There was little intimacy between the two, each feeling that "evil communications corrupt good manners," and of course there was mutual misunderstanding. The faculty regarded many of the students as hopeless brigands, despite the fact that in after life very few of them were hanged and only a small percentage elected

to the legislature. The students regarded the members of the faculty as freaks fearfully and wonderfully made, unlike anything in heaven above, in the earth beneath, or in the waters under the earth, themselves therefore not debarred by the commandment from falling down and worshiping them, if they so desired. The professor's real object in life was a mystery to the average student, for of course he didn't actually exist for the purpose of purveying the kind of instruction which was then common, the sort so happily described by Carlyle: "Innumerable dead Vocables (no dead Language, for they themselves knew no Language) they crammed into us, and called it fostering the growth of the mind."

Only too frequently the instructor was fit only for such work. Lacking knowledge of humanity, without much interest in the life of the world, with only a few drops of red blood sluggishly trickling through his veins, he sat in his study, slowly drying up, and attempting like the famous Wagner to create the new man out of nothing and in a perfect vacuum.

Of course, it would be false to declare flatly that this account is literally true, of all colleges, of all faculties, and of all students of that day. There were exceptions and many of them; but, broadly speaking, the above description is fairly accurate.

To-day conditions are no longer the same. Despite the conservatism of faculties and the still denser and almost ineluctable conservatism of students, the relations between the two have become much closer and much better. There is, to be sure, less formal reverence, but also less informal irreverence; there is something like real respect and a much larger measure of liking; there is a better knowledge of the instructor's intellectual acquirements and certainly less willingness to take them on trust; there is more familiarity and less contempt on both sides, and a completer understanding of the position of each. The student has more real interest in the work of the university, and in the ideas and the ideals for which the instructor stands, or fails to stand. At the same time the instructor measures more accurately the needs of his students and strives

to meet them. In this interest of the student, in this attitude of the instructor, we find the priceless benefits of the change in spirit which has occurred in the last half century.

Whence has come this change? One authority tells us that the introduction of the elective system is responsible; another insists that it is the growth of athletics which has permitted the student body to work itself out of "the gall of bitterness and the bonds of iniquity" without the slaughter of the faculty. Others again laboriously but simply explain this state of affairs as being only one small result of our general advance in goodness. The truth is that the explanations, excepting only the last, are not inclusive enough.

The reasons for a better status between teacher and student are multifarious and complex, some palpable, others so concealed that it would be extremely rash to pretend to know them all, without a profounder study than perhaps the subject deserves. We shall have to be content not "to pluck the heart of Hamlet's mystery out."

Nevertheless many of the causes of the change can be noted.

Among these may be mentioned first and foremost the broader interests of the modern university. We are no longer content to infuse into the youthful mind only Latin, Greek, mathematics, and a few allied subjects. A multitude of other subjects has been added, and with the addition of each has come a widening of the horizon, a deepening of interest in life, and a consequent mutual attraction of the hitherto opposing masses — faculty and the student body. The addition of literature, political economy, history, and like subjects to the college curriculum has been of enormous service in this process. Similarly, the introduction of the purely scientific studies has had the same results to an even greater degree. All these subjects demand constant research, constant criticism, and research and criticism must be undertaken by the student and instructor together. A broadening of interest, a better understanding of each other, a closer intimacy, such are the results. The old-time enemies have thus

learned to know and esteem each other. "The man I don't know is the man I don't like."

The elective system, that remedy for all the ills and explanation of all the evils of present-day college life, has undoubtedly had an enormous influence in bringing together the professor and his enemy. It has profoundly modified the methods of instruction. It is much more difficult for Dryasdust to drone through his exercises now that the victim can elect to cut Dryasdust. Moreover, the motive of the student for taking work has changed. Choice infers judgment of some sort, usually poor judgment, to be sure, but still judgment; judgment ought to infer interest, and it usually does, though the nature of the interest will not always bear probing into. In any case the student's attitude toward study is changed, and as a consequence his attitude toward the man in charge of the study. As for the instructor, he has been compelled to adopt new views as well as new methods. He has set himself to getting acquainted with the student, or at least to finding out what he is like, what he wants, and why he wants it. He has conformed

to the student's demands even when he neglects his needs.

Athletics, too, has had its share in the transformation. This assertion needs only to be made to be accepted. Most faculties are intensely interested in athletics, some of them with a benevolent, some with a malevolent interest, but in any case interested. Most of the professors, indeed, highly favor them, and with these it is only a question of the more or less. Many of our teaching staff have been athletes in their day, many more have had the warmer and noisier participation in athletics which is characteristic of the side lines. All these causes draw the instructor and the student closer together, and it cannot be doubted, as it is contended, that the modern student gets rid of a good deal of his diabolical energy through the media of football, baseball, and kindred sports. Intercollegiate competitions, largely a result of the athletic spirit, have also tended to create a sentiment of solidarity among all the members of a university.

More important still has been the introduction of graduate studies. The pursuit of these can be

carried on only by the combined effort of teacher and pupil, and the result of this community of research has been already pointed out. Add to this that, when the student has once fairly got into his subject, the fact, usually surprising and startling to the student, that on that subject he knows more than his instructor, that there he is the superior and not the inferior soon dawns upon him and has a revolutionary tendency. It makes him feel that he is on a level with his professor, a result of immense importance in determining the relation of the two.

The greater degree of self-government in present-day universities has had an incalculable influence in destroying the old antagonistic spirit. The faculty is no longer devoted to the duties of the police and the justices of the peace, and the gain is notable, both for the teacher's self-respect and his peace of mind, as well as for the student's respect for the erstwhile policeman. The hot cannon ball no longer rolls, stones no longer crash through the windows of the instructor, and innocent tutors are no longer slain by "the young barbarian at his play." All this is clear gain.

Perhaps no other influence has been so potent in bringing this gain to us as this of student self-government, and it is only to be wished that such self-government might receive a still wider extension than hitherto. That it does not is, on the whole, the fault of the student body.

In our own university there are particular causes for the excellent spirit which exists between the faculty and students. These deserve a brief mention. First come the circumstances of our founding, which any good Cornellian knows and is thankful for. The genius and the ideas of Ezra Cornell were all favorable to this spirit; the personality of our first president was no less so. One cannot read his autobiography without perceiving that from his early youth he had noted and deprecated the hostile and unnatural attitude of teacher toward student, and of student toward teacher. It is just as apparent, too, that he was from the first resolved that no such relations should exist here, and that to him was due in large measure our unusual freedom from this spirit even in those days when it was far from being exorcised elsewhere.

Fraternities, too, have "done the state some service" in this direction, and so also have some of the other societies and organizations at Cornell.

Yet, after all is said, it would be vain to pretend that the ideal conditions have been yet achieved. Any student will tell you as much, and so will any college president. The most difficult problem, the authorities declare, is to keep the faculty in close touch with the students. Most difficult, yet most desirable. How it is to be done is not the purpose of this paper to tell. Here is a field for discussion open to the profoundest wit and the broadest knowledge, and fortunate will be the man who discovers a solution for this problem.

ANENT BONFIRES

BY GEORGE LINCOLN BURR

SPEAKING of traditions, there is one so old, even at Cornell, as almost to be respectable — if a tradition, the cast-off clothes of an idea, can ever be respectable. I mean the bonfire when the freshmen burn their caps.

True, it was not caps we used to burn. In my day it was books. Well do I remember that weird procession, at the end of our freshman year, when at dead of night, the engineers in the van, we cremated on the campus that nightmare of their waking hours, Weisbach's Mechanics. But when, a decade later, I came back to Cornell from my studies abroad, it was no longer the engineers who led or Weisbach which was their victim. It was the freshmen as a whole who now wreaked their revenge on that all-too-learned algebra concocted for their special needs by Professors

Oliver, Wait, and Jones—"Gulliver, Fate, and Groans," as one vindictive undergraduate dared to parody their names in that play of "Instructor Pratt" which butchered so many of us to make a student holiday.

But it was no new ignominy peculiar to Cornell, this of academic cremation. Back to the very birth of universities it goes, this gleeful execution of judgment upon the heretic tomes whose evil suggestion of progress has tormented our peace of mind. True, between those old bonfires and ours there was the difference that the faculty then often took a hand, and that then they preferred to burn their tormentors before the mischief was wrought. Surely nobody supposes that the mission of a university has always been the search of truth. That is only a wild notion of these last degenerate days. From time immemorial the usual function of a university has been the custody of truth. To receive it unquestioning from the fathers, as Heaven through Church and State has revealed it, to guard it against all the seductions of novelty, though Satan disguise himself as an angel of light, to hand it down intact

to the next generation: this is the time-honored ideal of what has loved to call itself education. The universities were scarcely in existence before, in the thirteenth century, the Pope put into their hands the censorship of books. And the penalty, as for all heretics, was to be burned — burned alive, poor children of the brain. “Mangled and burned by the common hangman” ran the sentence of the old French courts.

Nor were the universities one whit loth to aid the executioner. When the printing press was born, the University of Cologne, overlooking its Rhineland cradle, could not wait, good *alma noverca*, for those mandates by which mother church soon provided everywhere watchful guardians for that *enfant terrible*, but set up a censorship of her own; and her academic sisters were not slow to follow. It was the university towns — Paris, Louvain, Liège, Ingolstadt, Leipzig — that presently saw those glorious bonfires of the new theology which was to take to itself the name of Protestantism. And the Protestants? Yes, they made some outcry. One Martin Luther, in particular, professor in the new

University of Wittenberg — new universities have every now and then been slow to learn that all truth is old — said sharp things: “It is no great trick to burn a book which you cannot answer,” — “If burning books be answering them, then the hangman is the best theologian.” Brave words these, but note the sequel. Already by 1520 Luther too is fighting the Devil with fire — that Devil who likes nothing better, for he who fights with fire is the Devil’s volunteer. They have burned Luther’s books; he will burn theirs. Who does not know the summons which the Wittenberg students found at daylight on that December Monday morning posted on the church door which served as bulletin board — the boys, of course, had all been up at four for Martin Luther’s lecture: “Let every man who loves the gospel truth be on hand just before nine o’clock outside the wall, by the Church of Holy Cross, where, in accordance with ancient and apostolic custom, the impious books of the papal laws and the scholastic philosophy shall be burned, since the audacity of the Gospel’s foes has gone so far as to burn the pious and evan-

gelical books of Luther. Come along, pious and studious youth, to this pious and religious spectacle."

"Pious and religious spectacle," forsooth: the rest is easy to guess. Not five years were up before the new university was condemning to the fire whatever passed its own Lutheran orthodoxy, and by ten it could proudly boast a thoroughness which it had taken its papist rivals centuries to reach. For, in the new state churches of Protestantism, the theological faculties must be pope and council and university in one. Theirs still to burn these paper heretics; and cheerily did they fulfill their function, with now and then a flesh and blood one thrown in. Oh, yes, I know there were rogues among them; and the good, respectable old world has jogged on with fewer wild oats because of these intellectual policemen. Yet, as one glances down the long lists of the censors or through that bibliography which a patient German has given us of the books condemned to be burned, one wonders if it might not better have dared sometimes to be young, even at the risk of wild oats.

No; wait! "Young," did I say? Is it youth, then, which is tolerant? Are students less conservative than faculties? Ask the records. Almost three years before that bonfire at Wittenberg there was another. It was in March of 1518. This time it was the affair of the students. The book-peddlers had brought to Wittenberg the answering theses of the indulgence-monger, Tetzel. "The students," wrote Luther to a friend, "since they are wondrous weary of that old hair-splitting philosophy"—yes, of course—"but most eager for the holy Bible,"—hm-m, let us hope so—"and possibly out of regard for my good-will"—he knew his students, after all, this Luther, but he might have guessed further—"when they found out that the man had come from Halle and was sent by Tetzel, forthwith they gathered about him and, striking terror into him because he dared to bring such things here, some bought copies, others snatched them, and the rest of his stock, about eight hundred (when they had circulated a notice to everybody for the cremation and the funeral of Tetzel's theses and had come together in the square at two o'clock) they

burned." Luther deplored it, of course — with a twinkle in his eye; but it is clear enough where the notion of that later bonfire came from. And that later bonfire: was it not the boys who kept it up all day, after Luther and the dons had gone home to breakfast? Scarce enough at Wittenberg must Eck's books and Emser's have been by nightfall. Forty years later, as the old reformers were just leaving the stage, there was a conference of the leaders of Lutheranism. The young men, relates that fire-eater Sarcerius, all were ready to begin by condemning all the dissenters; but the old men held back.

No, no; if there was a heretic to burn, you may be sure the students were there to pile the faggots and to hoot the victim. Faculties are reactionary enough; but for sheer, stupid, dyed-in-the-wool conservatism, cheerily certain that we are the people and that knowledge shall die with us and hating everything new because it is new, commend me to the undergraduate. The only thing in the world more conservative than an Upperclassman is a Sophomore, and the only thing more conservative than a Sophomore is a crowd of

Sophomores. Freshmen — well, they come to us, as everybody knows, with something of the verdancy of growth still on them. By the year's end they are ripe for complacency and the bon-fire.

And yet I cling to my phrase. If the world could but dare to be young! Young were always the fiercest persecutors; but young, too, were the boldest heretics. It is youth which can be generous, brave, open-minded, progressive. But these are the virtues of men, not of crowds. A man may lead a crowd; but men are few. Crowds are reactionary, even when they follow — there is an inertia of motion as well as of stagnation. A man may be in a crowd, but he is not of it. A man can stand alone.

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TAGHKANIC

BY FRANCIS MILES FINCH

ON the brow of the delicate streamlet,
In the folds of its forest hair,
I see the gems of a bridal,
The pearls of a peerless pair.

The rill of the shadowy woodland
Runs to the lake with a spring:
The Indian maid, Taghkanic,
Weds the Cayuga King.

In the shade of the murmuring maple
Wait, fair girl, at my side,
Till I lift your wondering lashes
On the dainty lace of the bride.

Nearer, your tremulous footstep,
Yonder the flash of your eye,
Through the break of the marginal leaflets,
Where the mist sails up to the sky.

You see it:— I know by the color
That tells me its rose-red tale:
You see in the frame of the forest
The lace of the bridal veil.

Over the rock it is floating,
Is it woven of diamonds or spray?
Of molten pearl, or of star-dust? —
Tell me the fabric, I pray.

You answer me only with dimples
Hid in a tinting of rose:
And the light of your own near bridal
Under your eye-lid glows.

The Indian maid, Taghkanic,
Weds with the Sapphire King:
But a dearer and daintier bridal
The bloomings of June shall bring.

A VIEW OF ATHLETICS *

BY FRANK IRVINE

ARE intercollegiate athletic sports beneficial to a university and to those who participate in them, or are they detrimental? That they are essentially beneficial, may be safely assumed. That they are subject to accidental evils, no one will deny. Those who believe that the good outweighs the evil, and that on the whole such efforts should be encouraged, meet opposition of two very different kinds. They are opposed consciously and directly by men who perceive only the abuses, and who would, if possible, destroy the entire system. They are opposed unconsciously and indirectly by those devotees of athletic sports who hold false ideals, who magnify their importance, and who distort their pur-

* This article was written for the October, 1908, issue of the CORNELL ERA, in view of conditions which made the problem of athletics an acute one. The problem is hardly less important, however, in college life to-day.

poses. The latter are those who really imperil athletic sports. But for them the former would not exist. If at Cornell the avowed enemies of intercollegiate athletics are few in number and not extreme, it is because on the whole the students have a just sense of the proportion, purpose, and value of such sports, and because their abuses are thereby minimized.

The objection to intercollegiate contests most frequently voiced is that they enlist the active efforts of only a very small proportion of the students. This is true not only of athletic contests, but to a much greater extent of intercollegiate debates. If the whole purpose of such contests were the physical exercise afforded the players, the objection would have greater weight. The physical development of those who play on the teams is a minor, and, perhaps, a negligible consideration. The interest aroused in outdoor sports, and stimulus afforded by their exemplification by experts, tend to the general participation of students in some form of healthful sport. Had we no 'Varsity baseball team we should have fewer or no "scrub" games such as occupy

the playground and other fields so continuously in the spring. And, after all, the case is not so bad from the standpoint of direct participation. While only the few best "make" the 'Varsity, good results to the many who try, and especially to those who go through the season on the "scrubs." It is not only the eight men in the 'Varsity shell at Poughkeepsie who row. Twenty-seven men actually take part in the races there. Many times that number row during much of the season. About five hundred and fifty men worked for the track team at some time during a recent year, while the squads for baseball and football are likewise large. If to these be added those who participate in like manner in the minor sports, it will be found that a goodly portion of the undergraduates have received their physical exercise under these peculiarly stimulating influences.

Then it must above all be borne in mind that with the unusually diversified work and interests prevailing at Cornell, almost the only common ground upon which we meet, certainly the most immediate and powerful unifying force, is our

interest in university contests. For lack of room, if for no other reason, it is impossible to bring all the students together for any other purpose. A true university convocation can be held only on the athletic field, and there only in fact is there anything approaching such a gathering. Without such common interests Cornell would in sentiment be only a number of separate colleges.

It is of the utmost importance that we should have a just sense of the relations between sport and the serious work of the university. The athlete should be first of all a student. Inter-collegiate contests become mischievous to the extent that they detract from the serious preparation for business and citizenship for which the university exists and for which students resort to it. They become intolerable if they attract to the university in considerable number men who do not come as true students, or if they transform students in any number into professional athletes.

On the whole the writer believes that athletic sports make for better scholarship, and he is

sure that they make for better conduct among the undergraduates. It is less fair to answer this assertion by pointing to the occasional athlete who cannot or will not perform his university work than it is to enforce it by pointing to the case, happily not infrequent, of the athlete who is conspicuously successful. For a man to succeed in athletics he must keep himself busy. The loafer is as objectionable on the field as in the classroom. The man whose attention is absorbed in athletics and who is consequently dropped would in the absence of such interest be diverted by something much worse and would meet as bad a fate. Still it must be remembered that athletic contests have unusual allurements. It behooves each man to guard himself closely and to see to it that he does not lose his perspective. It behooves the undergraduates as a class to insist that their chosen representatives on the field maintain a good standing on the hill. The man who is lost to the team because he neglects his work should receive the same treatment as the man who sacrifices his university by breaking training, evading practice, or shirking in a game.

After all, the answer to the question at the beginning of this paper depends chiefly upon the spirit with which the sports are conducted. To win is the immediate object of every contest. To win at any price or by any methods is the object to be shunned. Intercollegiate games should be friendly contests conducted fairly and with good temper. Evil and the appearance of evil must both be avoided. A team having among its members men who are ineligible under either the letter or the spirit of the rules, men who are students in name alone, and who attend a university only because of the opportunity afforded to take part in contests, a team prepared to take any undue advantage of an opponent — such a team disgraces an institution and degrades the sport. It is the aim at Cornell to present teams composed of genuine students and genuine gentlemen. It is our aim to treat our opponents who meet us here as our guests, to beat them if we can do so fairly and honorably, but in any event so to bear ourselves that we part with reciprocal respect. Defeats must not make us “knockers,” nor victories make us bullies.

Finally, the spirit of true sport and the maintenance of a just attitude toward our competitors, our teams, and our university demand that our games shall be free from gambling. The man who "supports the team" by wagering on the result of games degrades the men on the team to the level of game cocks. He deprives himself of the right to rejoice honestly in victory and of the power to accept defeat with self-respect and good temper.

THE UNIVERSITY AS A FRATERNITY

BY JOHN L. ELLIOTT

IS a college education worth while? Despite the enormous enlargement of the material resources, and the ever-increasing number of students in the universities, this question is still being put by a great number of thinking people.

The discussion usually centers around the question of culture and of technical training, but there is another plea for the college which applies to all branches of the university alike, and that is the benefit which comes to the student from fine associations.

The value of association is so commonly recognized that many, perhaps, may think it is not necessary to emphasize it further, but college friendship, even if trite, is surely no mean theme, nor is it commonly recognized how much the world owes to the young men who have united to achieve some fine purpose; and not infrequently

groups of university students have profoundly affected the history of their time. Less than half a century ago Arnold Toynbee was the center of an Oxford group who were discussing social questions, and out of their life together, in large part, grew the settlement movement, which to-day does at least something to ameliorate the tenement-house life of our large cities.

In the early part of the last century the organization of German students known as the Burschenschaften was among the most important political organizations in that country and in Austria. These young men accomplished so much that we read their history with amazement and wonder. It was they who from 1815 to 1848 kept up the fight for constitutional government, and it is to her student organizations that Germany largely owes the protection of her liberty through constitutional government. True it is that these student groups often engaged in enterprises which were quixotic, but it is also true that they, more than any others, in Germany, kept the torch of liberty burning, and that they played a great part in a noble movement.

About the same time another great national struggle was begun by young men which has not yet been completed. It was from among the young officers returning from the Napoleonic wars that there came a noble struggle for liberty in Russia. This fight, beginning almost one hundred years ago, is still continuing, and the jail and mine tell with what heroism and fortitude the battle is being waged.

It was the young men who began the somewhat ill-advised, and yet righteous, movement of the Chartists in England. These young Chartists had been stirred into action by the revelations of the facts in regard to child labor and of the condition of the women workers in the coal mines of England.

These few examples are taken from a vast number that might be cited by way of indicating what has been attempted and accomplished in times not far distant from our own.

It seems as though, to have the best kind of association among students, three things are necessary. A really great purpose, an older man who can act as adviser, and at least one in the

group who has the courage and the finely touched nature which fits him to be a leader. The first of these three essentials may be readily admitted, but it may not be commonly recognized how important is the second, the older adviser.

In talking with students about the university life of to-day, it sometimes seems as though there were a place for every one and everything in that life except the faculty, who sometimes figure in the light of a necessary evil, and as though they were hardly to be reckoned among the essentials. It is not to be forgotten that Toynbee's friend and biographer was Professor Jowett; that Fichte and Schleiermacher, Arndt and Jahn, were chosen as examples and leaders by the Burschenschaften.

Young men have the vision and enthusiasm and the power of action but not the firm intellectual grasp which is necessary for the continued following out of a purpose. However, the young man who is a leader is necessary, for it is always the example rather than the word which stirs to action.

Now, how does all this apply to the university life of to-day?

The associations of the college man with others in the university are good natured and friendly, but hardly of a kind which call out the best that is in a man; and if I am not misled by memory and observation, the three main topics of conversation among college students are athletics, the personalities of the faculty, and girls. All of them good themes, but not even all of them taken together are enough to furnish the best basis of union for friendships and activities among students. The interest in individual achievements is too likely to predominate, the best things in the university likely to go unperceived, and the greatest value of student association to be unrealized. I think it is possible to have a finer type of university work and life by having the students take greater interest in each other's work and life.

In many of the best and most famous schools of the world the chief value comes from the fine, helpful life which those who are learning have

with each other. If you ask a student of architecture returning from the Beaux Arts in Paris why it is necessary for him to spend years abroad, what it is that he has gotten, he is very likely to tell you that it has not been so much the direct teaching of the professors as it is what he has gotten from the older students in the school. As most of us are aware, the *atelier* in which each man registers is a purely voluntary organization. Each of them secures a "patron" from the faculty as teacher who comes at stated intervals to give criticism and instruction, but it is not only the patron, it is the older student in the *atelier*, the "ancient" as he is called, who makes years of study abroad of value to our young architects.

The same thing holds true to a certain extent in this country. Wherever particularly good work is being done in any school one finds that it is not alone the excellence of the teaching, but the spirit among the students, which is the helpful and inspiring part of the institution. This fraternity life among all the students is one of

the greatest assets of any university, as indeed it is one of the greatest assets of any institution or movement.

One of the reasons that athletics take so deep a hold is that the management is so largely in the hands of the men themselves. There is a chance for personal initiative and to a considerable extent self-government is practiced in athletics. People are more interested in what they themselves do than in anything else in the world. The older and more experienced man is interested enough in the success of the athletics of his university to take the trouble to coach the younger. There is no reason why this should not to some degree exist in other departments. The freshman who is just beginning to write for the college paper naturally regards the editor-in-chief of that paper with considerable interest, just as the freshman trying to make the crew is sure to have a regard for the stroke in the 'varsity boat. Men who have succeeded in any branch of their college work are sure to have a large personal influence among those who are just beginning their work along that line. The pity is that there are

so few amateur coaches in anything except athletics. The finest spirit of fraternity and of friendship can only rest on some deep social principle. Mutual helpfulness in work, the furthering of the aims of a common cause, is surely one of these principles.

But there is yet a larger and deeper basis for the fraternity spirit in the whole university, just as there is a higher aim for a man than success in his mere work. It has become more and more the custom for the nation to look to the professors of the universities for assistance. The faculty of Cornell has rendered distinguished service to the United States. In many of the universities, particularly those directly connected with the States in which they are situated, this is true. The University of Wisconsin is one of the great factors in administering the railroads and the other public affairs of that State. The needs and the welfare of the public, the State, the nation, are the real basis for college life, thought, and discussion.

Too often a man goes to college with the idea of fitting himself to earn money or solely for the

purpose of having a good time. The training of citizens should be, to no small extent, the purpose of the university, and the country needs to-day, not alone men trained as engineers, lawyers, and doctors, but also men able to further the ends of our American democracy, men who have the vision of what this democracy is to be, men who have had the practice and the skill which comes from dealing with men. I will take upon myself to say that democracy is but little understood even in this country, and none of us believes that it is fully understood by any of us in all its significance.

To those who observe the life and government of large cities there come from time to time ghastly realizations. Read down the list of the Republican and Tammany leaders, the men who are in direct control of the people, and if you know their records how do you feel about some of the phases of democratic government? Of course, from the moral and political standpoint the record of Wall Street and some of the corporations is no better.

Out of this situation only the expert, who is

usually a college man, can save us. But he must be not only great as a craftsman and expert in his particular line, but he must also be democratic and social in his aims. The man who has been a social force in his university is the man most likely to be a social force in any community in which he lives.

There is no training like experience. A man must experiment in the narrower field before he can be of influence in the greater. I say experiment because it is unfortunately true that we still are experimenting in public life. The principles of private morality which we have now have been known for centuries, but many principles of public morality are just coming into consciousness.

The art and the principles of living and working together are surely imperfectly understood by most of us, and what nobler ends can the university have than teaching this art and these principles? The professors and the heads of departments are those most vitally in touch with the greatest things of life and with the nation. The younger members of the faculty are those

who have the most personal contact with the student body. The upperclassmen and the leaders in the student body have their own field of influence. It is just the value of this influence of the upperclassmen in particular, but of all students in general, which I have in mind. The man who has progressed successfully has an opportunity to render peculiar service to those working about him. He can do some things that the faculty cannot do, just because he is a member of the student body. He is not a teacher, but a leader. The fraternal relations come more easily to him and he can render important service to the university and to the larger community by fostering the spirit and making clear the vision of American democracy which can only be realized through an enlarged and deepened experience of fraternal relations.

THEN AND NOW *

BY GOLDWIN SMITH

EIGHTY years ago in an old house of an old English town, a little boy was lying in bed listening to the Christmas chimes, perhaps to the last call of the watchman on the street, and looking at the servant lighting the fire with the flint, steel, and tinder box of the olden time. Since that morning, what changes! The main storm of the French Revolution may be said to have ended at Waterloo. But there has been a series of after-blasts which has changed the political face of all Europe, and is now apparently extending itself to the hitherto stagnant East. We may set down in some measure to the same account the overthrow by civil war of the same power in the United States. The impelling force everywhere has been democracy, generally triumphant, advancing to rule apparently even

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in Russia, and in England completely possessed of the legislative seat of real power, the House of Commons, though a remnant of aristocratic control still retains a precarious existence in the House of Lords. The United States, now, instead of being the vanguard of democracy, might almost be said to be its rearguard, the power of its Presidency and its Senate making its Constitution in some respects the most conservative of the set.

Not less but rather more momentous than the political movement, and fraught with ultimate change, is the advance of science, which in two or three generations has been almost miraculous and has carried mechanical invention with it. Mechanical invention with steamship, rail, and telegraph is bringing the nations into far closer communication and making of them, in some respects, almost one commonwealth. Even this movement in India is due in no small measure to the substitution for the long voyage round the Cape of the short route by the Suez Canal. Magical has been the change in locomotion. About

half a century ago Greville, as he tells us in his *Memoirs*, was traveling by the first built of the English railroads. He shudders at hearing that an engine driver had been going at the perilous pace of forty-five miles an hour, but is happy to hear that the man had been dismissed by the company. Emigration has now been made so easy that the labor markets are becoming fused. The demarcations of national character can hardly fail to become less sharp. Language must always be a boundary. But even this, commerce and industry being almost always bilingual, is becoming a less sharp division.

All nations eat the fruits of all climes. That little boy would have to grow to middle age or beyond before he would taste a banana. The expansion of commerce in all lines has been immense. The humble cake shop in old Reading at which that little boy bought cakes has now become the great biscuit firm of Huntley & Palmer, employing thousands of hands. In one way invention unhappily has been retrograde. It has always been increasing the construction of new

instruments of war, the incentives to enmity between nations, or the appeal to violence and destruction.

The growth of physical science or the increase of its influence over the mind have had most momentous effects in another sphere. Those Christmas chimes, when the child heard them, spoke to all hearts alike both of the home and of the Church. To not a few they now speak of the home alone. This change has come rapidly and startlingly over the intellectual world. The child when still a youth heard a great professor of physical science struggling to reconcile geology with Genesis. Now he reads the work of a religious writer such as Gladstone, struggling to reconcile Genesis with geology. Let the evolutionist, however, remember two things: first, that evolution cannot have evolved itself; secondly, that, unlike the brutes, humanity, as we have been here noting, advances, and that we cannot tell what the end will be; whether it may not be the final ascendancy of the spiritual over the material in man. Man, let the evolutionist remember, advances and rises. The beast does not.

Meanwhile all truth is revelation, all Christian sentiment is religion. There is religion of this sort not a little in Dickens' "Christmas Carol."

THE SPIRIT OF THE UNIVERSITY

BY HUGH BLACK

MEN can live in an institution like this and never realize its essential spirit, never bring out into consciousness the things it really stands for. This probably explains some of the false judgments passed on our universities, such as that they are irreligious. As a matter of fact if we analyze the true nature and purpose of our education, we will be assured that nothing in American life is so inspired and informed with true religion.

The university represents the spirit of truth and the love of truth. This is something more than the acquirement of information, and more than the recognition of facts. Each science works by limiting its field, by differentiation. But science itself is not made perfect till it relates itself to the whole round of truth and con-

tributes to the complete life of the world. This is simply the religious ideal which gathers up the broken arcs into a perfect round.

The university also represents the spirit of co-operation. All of us fall heir in some measure to the fruits of this. The friendships of college will be to many a rich and precious heritage. Even in play everything worth while is gained by team-work. We learn the value of holding together, and that singly we can do and be nothing. Our group-work in study teaches us the same lesson. We build on each other's work. And through it all we learn obedience to law.

The university represents the spirit of service. If we are the privileged class in the democracy, it is not for our own sake, and we must learn the penalty of privilege. The university serves the State; and its members must serve the common weal. Where else should we look for unselfish service and devoted leadership? Men are chosen to receive the great boon of the higher education that they may give back in the highest spirit of service.

These are all the marks of true religion, and the religious view of life means consecration to these high ends.

COLLEGE MEN IN NEWSPAPER WORK

BY ARTHUR BRISBANE

THE newspaper does for a nation and for the whole world what speech does for the individual.

The Homo Alalus that college boys read about was, as a man, what a nation without newspapers would be as a nation.

Men that could not speak to each other were brutal, and they talked with rocks and clubs. Nations that have no highly developed free press are speechless nations, and they are brutal — Russia, and China, for instance.

Newspaper work, if it were what it should be, would be the greatest work in the world, and the ambitious man would think of no other. There could be no greater work than talking every day to millions.

The newspaper editor who can write what men will read has in his hands powerful weapons —

suggestion and repetition. One read by millions of his fellows can at least decide on what subject the millions shall think — although he cannot decide what their thoughts shall be.

The newspaper editorial takes the place of the public square of twenty-five centuries ago. As all the citizens met in the public square, discussed their grievances, planned remedies, and opposed laws and men unpopular, so one hundred millions of Americans meet every morning and evening in another public square — the editorial and the news columns of the newspaper. They hear the same news, think along the same lines, and are as closely united in action as though they were meeting and discussing face to face daily. Without the newspapers, imperfect as they are, democratic government would be impossible.

The man who in the future shall do the really great newspaper work of the world will be the greatest democratic leader that the world has ever known — one ruling by argument, persuasion, and the power of truth.

Young men ask, "Does college work fit us for newspaper work?" It does, if they do their college work well. Any kind of work thoroughly done helps a man in newspaper work. For any kind of work thoroughly done accustoms the mind to concentrated effort and strengthens the machine that must do the newspaper man's work.

A newspaper man may succeed without the foundation of a thorough education. The most successful newspaper men have done so. That is because a great majority of all men have no college education and the ablest men in every line always come out of the great majority.

The practical newspaper worker would say, perhaps, that the man who stays at college until he is twenty-three or twenty-four has lost three or four years that would have been more valuable to him in a newspaper office than at college. It depends upon what the man does in the four years — whether at college or in journalism.

Work at a first-class college or university conscientiously attended to is good preparation for newspaper work, but only PREPARATION. The dif-

ference is great between knowing about what other human beings have done in the past and playing your part in the work that human beings are doing in the present.

This the young man realizes when he tries to utilize in newspaper work the knowledge, self-control, energy stored up in youth.

Editorial writers should remember that readers want to know not what the writer thinks, but what the reader thinks.

If you want to succeed as a newspaper man, you must INTERPRET YOUR READERS TO THEMSELVES. A crying baby wants the nurse to find out what is the matter with the baby — not what is the matter with the nurse.

The public wants to know what is the matter with itself. What it thinks, what it feels, what it wants — not what the editor thinks or feels.

And to be successful newspaper men, you must live in the brain of the public and tell the public what that public brain is saying.

It can't tell itself.

The newspaper man becomes less valuable nine times out of ten as he becomes more familiar with his work — and for this reason. The value of a newspaper man's work depends upon the strength of the impression that events make upon him, and upon his ability to convey that impression in what he writes. The longer the ordinary man continues to see, the less he feels. In ordinary lines of professional work diminished emotion is not a detriment, but a help.

A young doctor cuts off a leg from a living creature for the first time and suffers torments — his impressions are vivid.

Ten years later he cuts off a leg with no emotion whatever, doing his work carefully, but thinking perhaps of the golf game in the afternoon. And he is a better doctor than in the days when he felt emotion.

When the young reporter sees his first "electrocution," describes his first great labor strike or fire, he is deeply impressed, feels strongly, and writes "a good story." Ten years later, in nine cases out of ten, he is like the doctor cutting off the leg. He feels little and then he is no longer

a good newspaper man. For no man can successfully pretend to feel what he doesn't feel. He may not see the difference, and his EDITOR may not see the difference, but the man who reads the newspaper will see the difference. Sincerity is visible.

Another problem for the newspaper man is this :

He must make his reputation afresh every day. The lawyer of fifty lives perhaps on the work that he did at thirty; that work brought him clients whom he keeps.

The doctor at fifty lives on the patients gathered about him in his youth and vigor — not so, the newspaper man. If he cannot do to-day what he did ten years ago or twenty years ago, he is not wanted to-day. The newspaper man in that respect is even more unfortunate than the actor. If the actor loses power, if the singer loses his voice, the public will still hear with pleasure an old favorite, and the advertising of the name has value. Not so with the newspaper man. When

he can no longer act or sing — in his line of work — his day is done.

However, newspaper work is the best work — since the greatest thing that a man can do is to deal with millions of others. Newspaper power is the great power — for it is the power that shapes and directs the thoughts of men. And there is no power but thought. Newspaper work, though it may not lead to great newspaper success or great financial reward, is the most useful school of experience. The young man who goes to work as a reporter — and that is the only way to begin — who studies life, takes care of himself, keeps out of temptation and all forms of nonsense, is attending a real life college of the greatest possible value.

STUDENTS NEED EXPOSURE TO THE SOCIAL FACTS OF OUR TIME

BY JOHN R. MOTT

WE hear much in these days emphasizing the fact that the students going forth from our universities are needed to help solve the most pressing problems of our generation — the social problems. It is well that this need is recognized. The converse aspect of the subject, however, needs quite as much emphasis. Why do the universities need to be exposed to the serious social facts and demands of our time, and why should students in their undergraduate days study the social question and engage in social service?

The universities need to come into intelligent and sympathetic touch with the social problems and activities in order to help to counteract and overcome some of the gravest perils of modern college life; for example, the dangers resulting

from the increasing luxury and extravagance, the growing love of selfish pleasure, and the tendency to softness which characterizes so many colleges; the perils of subtle forms of selfishness, necessarily accentuated by the very process of self-culture; the marked development of class spirit and a consequent weakening of the spirit of democracy and true brotherhood; the danger of becoming too academic and too critical in attitude and spirit. The students of our day need to be led to stand before the stern facts of social injustice and neglect. They need to confront tasks vast enough to call out and exercise the energies of their hearts as well as of their minds, absorbing enough to emancipate them from themselves, tragic enough to startle them from their theorizing habit of thought into reality.

Stress should be laid on the point that the students of the university need to concern themselves vitally with the cause of social progress in order to develop lives of reality. It is dangerous to grow in the knowledge of the needs of men and of the principles underlying true social progress and not to give expression to one's growing con-

victions and feelings by seeking to do all in one's power to help meet these needs. Not to do so tends to develop an untrue character and an unresponsive nature.

Participation in social study and service is essential to the realization of the highest objective of education — and that is not so much personal betterment as public service. What gives the students the right to stand in the highest place? *Noblesse oblige*. We may retain the place of leadership only as we recognize that we have a service to render.

THE ROAD OF LIFE

BY MARTIN W. SAMPSON

I WALK the road with comrades three,
My Love and Joy and Pain :
So long as Love keeps step with me,
I scorn the other twain.

And yet we four together pace,
And if Pain lag behind,
Joy urges, "Halt! my brother's place
No one may vacant find."

And if Joy loiter in the rear,
Pain cries, "No farther go!
My brother's place is by me here;
Wait, though his step be slow."

We walk the road as comrades four,
Love, Joy, and Pain, and I;
E'en Love would walk with me no more,
Save Joy and Pain were nigh.

A NECESSITY TO CULTURE

BY NORMAN HAPGOOD

EDUICATION is not the same thing as culture. A man may know a great deal about one thing, or about many things, and yet be by no means a cultivated man. A cultivated man is one who sees life in a well-trained, well-balanced, illuminated way, distinguished by familiarity with the thoughts about the universe left by the great thinkers of the past and with their inspired expressions. A man who knows only one subject, only one country, and only one century is likely to be parochial in the quality of his mind. The cultivated man is interested in the past, the present, the future. He sees, as the Latin motto of one college puts it, before, behind, and all around. Thus he sees events, ambitions, ideals, and accomplishments in perspective. The man who does not in college acquire or develop the habit of reading great books fails to receive the

best that those years of leisure, isolation, and opportunity can give. If a young graduate should come to me for a job I should wish to know many things about him; does he have common sense, keenness, interest in present occurrences, application; but the thing I should wish most of all to know is, does he have an intimate acquaintance with a number of great men — be they Greek, English, Roman, German, French, American — and does he enjoy keeping up his intimacy with their lives and thoughts.

HILLS

BY F. DANA BURNET

I HAVE remembered the hills through all my
street,
Though life press close, and Sorrow brush my
hand,
Still I have kept my last horizons sweet
With all that memory of a lifted land.

Safe from the years my windows hold them still,
Far citadels from whence a glory streams!
Upon their heights my spirit goes athrill
And in my heart are old forgotten dreams.

You may look out and see them in the dawn,
Their cowls thrust back, and crimson in their
dress;
For you are young, and splendidly withdrawn,
And life has still its golden distances.

But I have walked a street with straining crowds,
With surging men who would not say their
names;

We were no more than dust and dreams and
shrouds,

And dress and gold and little, passing fames.

And some there were who did not lift their eyes,
From the dun, bitter highway where we trod;
But I was rich! Against the distant skies
I saw the hill that raised my world to God!

STUDENT ACTIVITIES AND STUDIOUS ACTIVITIES

BY JACOB GOULD SCHURMAN

A MAN is more than his work. Wherever, therefore, human beings come together to engage in work, other interests spring up, find expression, and receive attention. We say that the good citizen is the man who not only does faithfully his daily work, but who gives some care also to the interests of the community in which he lives and of the State and nation to which he belongs. Some men and women devote more time to these public subjects than others. The man who neglects them altogether is branded as self-centered and selfish. The man who pursues them to the neglect of his own proper work will find it difficult to secure, to hold permanently, a position in the economic system of production and distribution. Somewhere a line must be drawn between the two

groups of competing claims. There is a happy mean, if men can only find it.

What takes place in the State on a large scale finds its counterpart also in the university. The university is primarily a place of study. As an institution, study is what justifies its existence. But when young men and women congregate in an institution of learning, they quickly discover that they have interests outside the classroom and apart from hours which they reserve for intellectual work. The great majority of these interests are entirely proper and worthy of cultivation, while some of them are preëminently important. To the latter class belong solicitude for the name and fame of the university, and all efforts which tend to promote a healthful democratic and noble spirit in the academic community. And, generally speaking, Cornell University has been blest with an undergraduate body which has been jealous of the reputation of the university, and zealous in the advancement of its highest welfare. Such a spirit is not only commendable in itself, but invaluable to the university. It has been found as our universities increase in

numbers that the maintenance of their good name devolves more and more largely upon the students themselves.

I do not think that such public spirit on the part of an undergraduate need absorb any large portion of his time. But I recognize and emphasize the fact that the time thus spent is of exceeding importance to the university. And I am very desirous that our students, from the freshmen to the seniors and graduates, should realize vividly the fact that just as a community or a State in a democratic country is what the citizens make it, so, in a university democracy, the students largely give the university its tone and fix its standards and make its reputation in the world. And I appeal to the undergraduates to see to it that they enable our university to realize its high ideal, to do well the work for which it is established, and to maintain a reputation which shall make it an ornament and an honor to the country.

I have said that this devotion on the part of undergraduates to the university need not make any large or extensive demands upon their time.

The main thing is that every student shall have a just conception of the seriousness and dignity of his work. When each student is animated by such a spirit, little public action on the part of the student community as a whole is called for. Occasionally, however, it may become necessary. Occasionally, that is to say, the ideals and standards of the university may need reassertion and enforcement on the part of the student body. And, just as in the State, this situation calls for courage and patriotism. It is easy to drift with the crowd. By drifting, standards of life and of institutions may be insensibly lowered. The good citizens are men who keep their ideals bright and who summon the public to paths in which they may be realized. Among students, too, there is need of such vision, courage, and patriotism on behalf of the university. I appeal to our student body to give us this spirit in ample measure at Cornell. Nothing else is so valuable for the institution. Land, buildings, endowments, are indeed necessary instrumentalities of a modern university; but devotion to the intellectual life and absorption in study are the

activities which, as it were, constitute the university and alone make it worth while.

The contrast, however, between the proper work of a student and the outside interests which may absorb his attention has ordinarily little to do with this devotion to the highest welfare of the university for which I have been pleading. It is not public service of that sort which the undergraduate has in mind when he speaks of student activities. That phrase suggests almost exclusively the idea of athletic and social activities. And while these are normal and proper interests for young men, too, they have tended to usurp too large a portion of the student's time and energy. Sometimes, indeed, one finds it seriously stated and claimed in student publications, that an undergraduate receives as much benefit from these so-called student activities as from devotion to those intellectual activities which the university was founded to maintain and advance. I have always regarded this view as utterly false and mischievous. And, to give the student a sense of proportion and to recall him to his

proper work, I coined a phrase a few years ago which seems to have lodged in the mind of our community. I said that, essentially considered, the "student activities are studious activities." I meant, of course, to bring out in this somewhat epigrammatic way the vital and all-important fact that a student was here to study, and that no other activity whatever could take the place of that fundamental duty. It is through and by study that the university is to aid and benefit the student. A student who neglects that vital business for outside interests, arguing perhaps that these are as beneficial to him as study, is laboring under a great and fatal delusion.

A university is a place of study. The student may, indeed, pursue other objects, but they must always remain subordinate to his main duty and purpose, if he is really to be a student. Study is his vocation; sports, society, the theater, etc., can never be more than an avocation. Legitimate and commendable as means of innocent recreation and amusement, they are to be condemned when they distract the student's atten-

tion from his proper work, or divert from it time and energy which are needed for the successful accomplishment of that work.

As regards athletics, a distinction must be made. The tendency in American universities to-day is everywhere to demand too large a portion of the time of those undergraduates who engage in intercollegiate sports for practice and training. Reform is called for; but reform, I imagine, is possible only through joint action on the part of the leading universities. It is not, however, too much to hope that in a country governed by public opinion, even this reform in our universities may be brought about by insistent and intelligent discussion and criticism, especially by members of university communities.

Though I am dissatisfied with the athletic system now in vogue in our colleges and universities, I do not want to give the impression that things are really worse than they are. Here at Cornell I recognize that our coaches are insisting with constantly increasing emphasis that the members of the teams must maintain good academic records. Of course, they have a special

interest in the matter as the faculty "drops" men who fall below the prescribed scholastic standards, and it is of no use to coach undergraduates for intercollegiate teams if they are not permitted to remain in the university. I think, however, that the coaches are also coming to recognize that as the young men have come to the university to study, it is not right to deprive them of the boon of education for the sake of athletic achievements. At any rate, the scholastic standing of the men who are members of the Cornell teams and crews, though falling below that of the average student, is not lower than that of the students who are members of fraternities; and in the case of the crew it is distinctly higher.

The two changes I should like to see in the field of athletics are these: first, a reduction of the time demanded of members of the teams and crews; and, secondly, a more general participation in sports and games of all kinds by students generally. As I have said, the first reform will probably have to wait upon coöperative action on the part of a group of influential or representative

universities; though every change in that direction which an individual university can possibly make within the limits of the present system should be encouraged at Cornell University. The second reform, however, is within our own power; and I am delighted to signalize the progress which in this regard is constantly going on at Cornell University. Increasing numbers of students do engage in athletic games and sports for the enjoyment of the thing, without any thought of "making" a 'varsity team or crew. And the playground which the alumni have so generously provided in the immediate vicinity of the campus at once facilitates and stimulates this healthful recreation. My own ideal would be the participation in such games of practically every student in the university. And I welcome the contests between our different classes, colleges, fraternities, and other organizations which at once multiply the number of such games and arouse and intensify interest in them. This system of democratic and domestic intramural athletics will, I venture to predict, survive and flourish when the system of intercollegiate ath-

letics, which to-day trains a few men to make spectacles for vast crowds of strangers, shall have been greatly modified, if not entirely suppressed.

But no branch of athletics is a substitute for study. The same thing is true of social distractions, to which at Cornell our fraternities are especially exposed. In 1913-14 there were about 1500 fraternity men in the university, and their average standing during the first term was 70.7 per cent.; for the same period the average standing of non-fraternity men was 74.2 per cent. It may be that athletics appeal more strongly to fraternity men than to other students, but I suspect that it is social distractions which, in the main, account for the lower standing of fraternity men. Fraternity houses furnish congenial conditions for social life. And social intercourse is a great boon in the life of young men. Here, as elsewhere, the problem is to use our opportunities and advantages without abusing them. It is for fraternities to show that they can furnish the conditions of a normal and healthful social life, without interfering with the student's scholastic attainments, or weakening his intellectual

ambitions and interests. So far fraternities in America have not furnished this demonstration. And I desire to impress upon the fraternities of Cornell, which are now so numerous and embrace so large a fraction of our young men, the obligation under which they lie, of proving that the delightful social opportunities which they offer are not incompatible with good scholarship or the development and maintenance of an intellectual atmosphere.

Besides athletic and social functions, the extra-academic activities of students run in a variety of smaller channels, among which may be mentioned undergraduate publications, literary, oratorical, and dramatic performances, political and ethical reform, the organized work of the Cornell University Christian Association, etc., etc., etc. I have not time to discuss these in detail. Suffice it to say that they all commend themselves in a measure by their intellectual, moral, or religious character. But to all of them I apply the same criterion which I have laid down in regard to social and athletic activities. The university being a place of study, a student has no right to

neglect his studies even for ethical and religious work or edification, and much less to gratify a histrionic ambition, or to win the so-called "honor" of election to the editorial or managing board of some under-graduate publication. The chief end of a student is to study. So long as he is privileged to remain in the university, so long as these precious years of preparation for life are vouchsafed to him, his supreme duty is to study hard.

In man there is nothing great but mind. Colleges and universities exist for the training and development of the mind. Let students never forget that everything else in their student lives is subordinate to that transcendent object. There are indeed ancillary activities, but, essentially considered, student activities are studious activities.

GRADUATION

BY LIBERTY HYDE BAILEY

TO graduate is a worthy result and much to be desired. To graduate is to begin — to pass one epoch and to enter another. It is a time of letting go and of taking hold. One gathers up the past that one may be full of harmonies for the future. One steps out into the world with a great experience in idealism and relieved of the dead burden of selfishness, as of a strong man entered for the running.

It is a good world into which you go, albeit a world of wars and rumors of wars. At all events, it is our only world of present activity. We shall gain nothing out of it if we oppose it habitually, but we shall find much if we accept it and enter into its promise. The world would present little to arouse our challenge and to stimulate conquest, if it were all perfect to our liking, if the paths were broad and all the prospects pleas-

ing. The high passions of mankind relieve the monotonies and provide the deep shadows and the high lights. There is much to overcome. When the problems are all solved, the planet will no longer be a fit abode for living men.

Every life is a personal life. The degree of its personality is very much the degree of its satisfactions. To develop the social feeling at the same time that we develop and retain the strong individual — this is the major problem of civilization. Every graduate goes out as a highly developed personality; this is the purpose of education, for education, if it is effective, deals always with the individual rather than with the class or the mass. At the present day we think much of the group-consciousness. Everything that is organizable is organized, and some things beside. But above all organization are persons, and behind all organizations are persons; and the organization is only what the persons make it to be. Then be not deceived: think not of life in terms of organization. Personality is the primary product: organization is the secondary.

The graduate has the rare privilege to carry

with him always a college course and four years of good reflection. At the time when others have begun business, the graduate has found a philosophy of life or has gone far to develop it if the four and more years have been worth the while. He may change his occupation and build his home in strange places, but he will have reasons, he will know bases of comparison, he will go with a purpose in him. It is pleasant to feel the whipping of the winds if we do not whip with them.

THE COLLEGE MAN IN BUSINESS

BY JACOB GOULD SCHURMAN

Editor's Note: This article was written by President Schurman as a commentary upon several letters which were published in the same number. These letters were received from F. A. Vanderlip, president of the National City Bank of New York; Theodore N. Vail, president of the American Telephone and Telegraph Company; F. W. Woolworth, president of the Woolworth Co.; Samuel Untermeyer, corporation lawyer; and S. S. McClure, president of the S. S. McClure Company.

AS regards the letters published in this issue of THE ERA on the general subject of "The College Man in Business," I will condense what reflections I desire to make in the following form:

(1) While the business man aims to make money in rendering service to the community, it must not be assumed that for the business man any more than for the lawyer, doctor, or any other professional man, money is the chief end of life. From the nature of his employment the man of

business tends to put more emphasis on his gains, but the gains by which he measures his success in business are not the standard of success in life. Our having and getting are, in any rational, or moral, or religious view of life, quite subordinate to our being and doing. A great fortune may be a useful instrumentality in life, but the man who makes it the supreme end of life abdicates manhood with its high call to character, intelligence, and honorable service. It is well to "put money in thy purse," but ill to let the purse lord it over thy heart and mind and spirit.

(2) From the preceding paragraph it will be easy to see the proper justification for a college education as a part of the training of the future business man. I have always deprecated the common tendency to justify it on the ground that his college training made the graduate a more successful money-getter. This may be true. Yet even if true, it is not the justification of his college education. That education does not aim at any extrinsic end. Its object is to make the youth a larger being, to expand his faculties, to stimulate his capacities, to enlarge his horizon,

to multiply his interests, to develop his whole imaginative, intellectual, and spiritual existence, to nurture him with the creations of immortal genius, and, in a word, to make him, in the fine phrase of Plato, a spectator of all time and all existence. A youth, whose intellectual and spiritual life has, even in some moderate degree, been awakened and stimulated by his college education, who has come to feel that the things of the mind and spirit are the highest and most important things in the world, does not need any further demonstration of the value of a college education. And even though he should believe that it does not make him a better money-getter he will never regret the time and effort devoted to it, for he knows that in itself it is worth more than great riches.

(3) It is not, however, to be denied that this college education, which needs no justification beyond its own intrinsic value and results, does, in many cases, if not in all, turn out to be the best possible preparation for business. A college education tends to nourish and develop mind-power. And, as Mr. Chalmers states, and I

think with perfect truth, the first condition of success in business is "ability to think." Now the college man has been very unfortunate in his training who has not formed the habit of marshaling facts, weighing evidence, and drawing correct conclusions. Indeed, the chief aim and object of the college is to give the student this very training in thinking and reasoning which we see to be the first condition of success in business.

(4) The considerations already set forth show the relative advantages secured respectively by two candidates for a business career, one of whom on leaving the high school enters college and the other of whom goes into business. The latter has the advantage of doing the humble and disagreeable task of his calling at an age when they make the least impression on him. Boys of seventeen or eighteen years of age expect to "fag" and serve their seniors. Furthermore the boy who begins business at that age has acquired the routine and mastery of the specific jobs assigned to boys while his comrade is still a junior or senior in college. But the latter, when he does come upon the scene, will in the course of the next

dozen years as a general rule outstrip the former. If he is educated he has learned how to think and use his powers, and though it may be humiliating to begin with the lowest jobs in the business, the young American with the right stuff and spirit in him will not disdain any honorable work or forego any opportunity for showing what he can do, and his college training will enable him to do his work more effectively and thus abridge the apprenticeship of preparation for higher things. And, as I have already intimated, the future is with the college graduate. Mr. Chalmers puts the case clearly and fairly:

“Four years spent at college are not commercially equivalent to four years spent in business. But I think they are potentially more than equivalent to the four business years.”

(5) Being at college is not the same as securing a college education. I wish it were. I wish that all our colleges and universities were places in which everybody worked to the maximum of his capacity without injury to health or interference with moderate social intercourse, relaxation, and amusement. But, unfortunately, many men

who live four years at a university do not get a college education. Mr. Vanderlip refers to certain obstacles which hamper the college graduate, such as inaccuracy, procrastination, a *laissez-faire* attitude, immoderate use of intoxicating liquors. It is undoubtedly true that habits of the character suggested by Mr. Vanderlip may be acquired or fostered in college by many college men. But, in my estimation, only a small minority of college men fall into these evil ways. Such habits handicap college men in business just as they do in the professions or trades. The authorities in control of American colleges and universities realize the dangers of these vices and are, I believe, doing all they can to encourage accuracy, decision, industry, initiative, and temperance in the characters of the young men attending the institutions over which they have control.

But that some, and I think only a small percentage of college graduates, are lazy or inaccurate or intemperate is not necessarily a reflection upon the advantages of a college education as a preparation for business life. It may well be

that these same men who, as college graduates, are vicious, would have acquired the same bad habits had they gone immediately from the high school into business. A certain number of college-bred men are of weak character, a certain number of non-college men are lacking in moral and intellectual strength. I am not inclined to believe that the circumstances and incidents of a college course are more apt to breed bad character than the ordinary environment outside of college.

The young man measuring the advantage of college as a preparation for business life, however, must fix clearly in his mind the distinction between attending college and getting a college education. Mere residence in a college or university town will bring him comparatively few benefits. Close and unremitting study alone will train his mind and judgment, store his brain with information, and stimulate his appreciation of the noble and beautiful.

(6) Lastly, the young man entering a business career, with or without a college preparation, should note well Mr. Woolworth's statement

that probably only five per cent. of all men entering business are successful. Competition is so keen in the field of modern business that only the best-equipped can survive. And many factors enter into the determination of success, besides the ability of the man, natural and acquired. The capital at command, the backing of friends, the condition of trade at the time the effort is made, and all the many accidents of commerce, have much to do with the young man's success or failure in business. Not every able college-trained man will succeed in business, nor will every able young man whose experience is acquired solely in business reach commercial success.

But the "success in business" to which Mr. Woolworth alludes is no doubt the amassing of great wealth and not merely the earning of a livelihood and the acquisition of a comfortable competency. It is without doubt true that only a small proportion of America's young men can hope to become millionaires through their efforts in business. But the great majority of those who are of good character and who are well trained may with justification expect a more moderate de-

gree of success. After all, the success which the business man should most covet is the securing of an income sufficient to maintain himself and family comfortably and to give his children a good education, and the rendition of his reasonable service to the community. Under this latter head I would include the benefit he can afford to the community in which he as a business man deals. He should also exercise in the place of his residence the influence of an educated man for the improvement of social and governmental conditions. The getting of money in large quantities he may well subordinate to his own influence on the welfare of his fellow men.

THE END

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